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The Pacific Churchman

FOR CHRIST AND THE CHURCH

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AUG 3 1911

District of Honolulu

A BEAUTIFUL HAWAIIAN CHURCH.

Adorned with furnishings made largely from the beautiful island Koa-wood, and constructed in the latest fashion of reinforced concrete, the Church of The Good Shepherd at Wailuku on the Island of Maui, H. T., was consecrated recently by Bishop Restarick. The occasion was a memorable one for the congregation and friends of the Mission, and besides the rector, the Rev. Wm. S. Short, there were present Canon Ault, the former rector, Canon Potwine, Rev. J. K. Bodel, Rev. Kong Yin Tet and two Korean and two Japanese catechists.

A class of fourteen persons including two Koreans was confirmed, and four Koreans were baptized. In his sermon the bishop traced the history of the church from its early beginnings, and a Memorial Altar and Reredos, Chancel Rail, Lecturn and Litany desk were blessed. These were designed and made in their entirety by island workmen from Koa-wood which is most fittingly adapted for the purpose.

The building itself cost $11,425, exclusive of furniture, and is substantial, beautiful and most conveniently arranged. The mission has over $150 on hand for a new pipe organ, which it is hoped will be in its place by the fall.

The erection of such an edifice speaks well for the efforts of the clergy and missionaries in the Hawaiian Islands, who are laboring diligently, and with a good measure of success.

THE CHURCH OF THE GOOD SHEPHERD, WAILUKU, ISLAND OF MAUI.

The building of a residence for the Bishop has been commenced, the contract having been let to the Pacific Engineering Company.

On June 8th the Priory Cross was taken down and the next day was erected in the Priory Court on the spot which the Sisters selected in preference to others proposed. When the school opened in 1867 the five Sisters then at work in the school each planted a royal palm tree. Three of these had to be cut down as it was ascertained that they could not be transplanted. With deep regret also a pomegranite tree which was planted by Queen Emma had to go. After the main branches were cut off, this tree was transplanted to the new Priory grounds where there are many other trees which the Queen planted. It is hard to see the old things go, but it is the way of the world, the old are cut down and the younger ones take their places.

All that remains of the old Priory buildings is the parlor in which Queen Emma once passed the night at the time when some feared for her safety. There also stands the old gate and this may be preserved for some time as an entrance to the back yard of the Bishop's house.

The Rev. Philip S. Fukao (Japanese) was ordained to the diaconate on the Sunday after Ascension. Mr. Fukao has been in charge of Trinity School for three or four years past. He comes to us from the Congregationalists and has proven himself worthy of his Orders.

His former associate in the school, Rev. Wm. S. Short, was privileged to present him, and to preach the sermon, almost on the twenty-fifth anniversary of his own ordination.

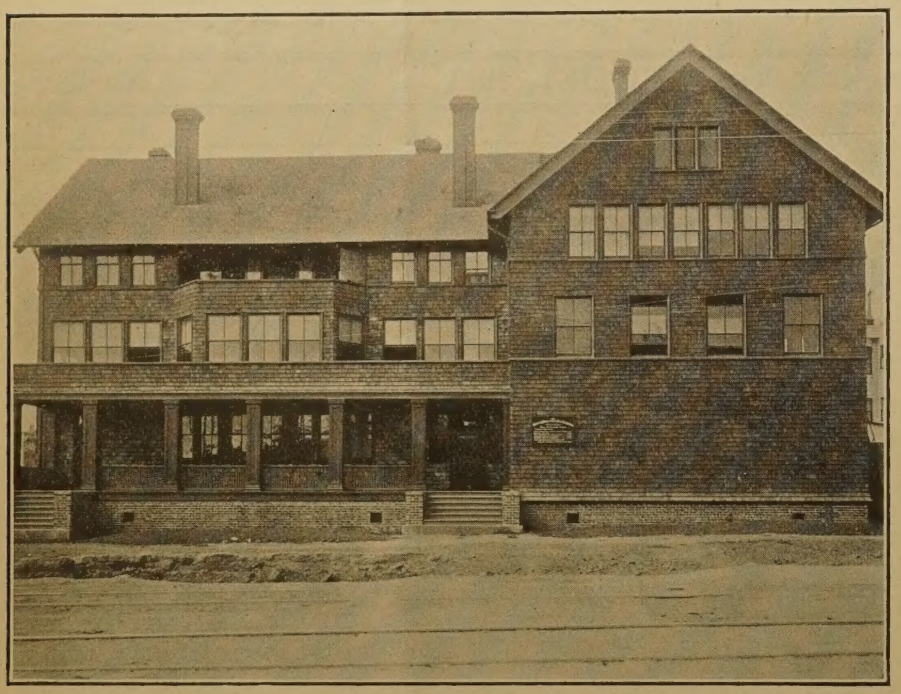
The text for the occasion was taken from St. Matt. 20:28.

This ordination will solve the problem for the Japanese Mission, and puts it in a most promising condition for the future.

The Anniversary of the Good Samaritan Mission

Transplanted to a new ground, but with many of its old workers still faithful to their trust and ever ready and eager to help, the Cathedral Mission of the Good Samaritan in San Francisco has rounded out a year in its present field. The twelve months have been marked by great success and every branch of the work is in a prosperous condition. Whitsunday this year was doubly significant to the Mission because it not only commemorated the opening in the present location on Potrero Avenue, but also was the seventeenth anniversary of the founding of the institution.

While ministering to the regular Church people of the neighborhood, the Mission of the Good Samaritan has ever looked after the needs of the poor, whether or not they belonged to the Church, aiding them in a spiritual sense, and providing also medical attendance, medicines and clothing. The work was originally begun in a neighborhood largely populated by those not too plentifully possessed with this world's goods, down on Second Street, near Folsom, and there it stood, a monument to its founder, the Rev. William Ingram Kip, until its buildings were destroyed and its people scattered in that earthquake and fire which so changed things in San Francisco.



THE CATHEDRAL MISSION OF THE GOOD SAMARITAN.

With the facts of the early history of this Mission many are familiar. No one can calculate the good work that was done; no one can know the acts of loving sacrifice that were performed down among the factories, the shops, the cheap lodging houses and the tenements. But after the disaster there was a change in conditions. The shops and the factories returned to their old locations, and some of the lodging houses also, with a few of the tenements. The Mission, too, was once again there in the midst, but the majority of the people were gone. They had spread in every direction. The faithful vicar, the Rev. J. P. Turner, still labored among his scattered congregation, and services were regularly held in a temporary building on the old site. But it was necessary for the work to be taken up nearer the homes of the congregation, and, on the discovery being made that a majority lived in the east Mission section, a lot on the corner of Potrero Avenue and Twenty-fifth Street was purchased and the present building constructed.

The work at the Second Street Mission, however, was not abandoned and the attendance at Sunday School and morning service there has steadily increased. Mr. Otis Johnson is lay-reader in charge and the Mission is now under the care of the Archdeacon and his staff.

The selection of a large piece of ground for the erection of the present Mission building showed rare foresight. The lot is spacious and of such proportions as to permit of the placing of a church and other additional structures in the future as they shall be needed. The plant as it stands today is well arranged, modern and complete in almost every detail. The chapel, though small, is cozy and churchly. Adjoining it is a library, with doors arranged so that it may accommodate the overflow congregation on special occasions. Then there is the gymnasium of large proportions, with considerable equipment, and a stage for entertainments. The vicar's office completes the rooms on this floor. Above are the girl's and boy's clubrooms, the dispensary and the clothing bureau, and on the top floor are the apartments of the vicar, Sister Alice, the parish visitor, some Sunday School classrooms and the kitchen.

During the year three clinics have been held each week, Dr. Edwin C. Van Dyke conducting those on Monday and Wednesday and Dr. Harry P. Robarts taking charge of that on Friday. The number of clinics held altogether totals 141. The number of persons attending was 548 and of these 296 were benefited. The work of the dispensary was handicapped somewhat by reason of the fact that there was only one nurse for the two Missions. This has recently been remedied by the appointment of an additional nurse (Mrs. Gibson), who will confine her attentions solely to the work on Potrero Avenue. Dr. Robarts has resigned and Dr. L. D. Green has taken his place and another physician has been added to the staff in the person of Dr. A. S. Green, a specialist, who is holding a clinic in diseases of the eye, ear, nose and throat on Saturday mornings, thus greatly adding to the efficacy of the work.

The clothing bureau has dispensed garments to 371 persons during the twelve months. Of these 204 paid something, and in all 586 articles have been sold. The price received averaged 10 cents apiece for the garments, $58.60 having been received. In addition to this 535 articles have been given free of charge to the needy and 91 garments made out of new material.

The greatest progress, considering the several branches of the work of the Mission, has been made in the Sunday School. When the building opened there were about forty scholars ready to attend the sessions gathered as the result of the searching canvass of the vicar. The enrollment is now nearly two hundred. It is sad to have to say it, but there have been times when the problem of finding enough teachers to take care of the children on Sunday mornings has been a grave one. The regular services have been attended by congregations averaging from sixty to seventy, and the register shows 50 baptisms, 16 marriages, 24 burials and 32 confirmations.

There have been organized during the year four clubs, two for boys and two for girls. Each is looked after by responsible adults and competent gymnasium instructors are in charge of this branch of the work.

The Ladies' Guild, the Daughters of the King, the Altar Guild and the finance committee constitute the other organizations of the Mission and each has done its full share in the upbuilding of the congregation. It was the Mission Choir who formed the chorus for Mme. Tettrazini on the memorable occasion of her singing in the streets of San Francisco last Christmas eve, and the annual carolling so familiar in the old days when the choristers in their vestments made the rounds of the leading hotels is to be kept up. The Cathedral has been much blessed in its work. It is trying to do great things for Christ and His Church and it needs help. These are days of plenty for many; days of hopes fulfilled, of longings attained. Some there are who in their prosperity remember the settlement workers in our cities. Many there are who forget. The countless and various luxuries of this twentieth century should not be allowed to close our eyes to what is going on around us. When the motor car whisks us by through the streets of the city where the less fortunate ones live, do we look ahead with our eyes always on the beautiful vista opening before us, of a splendid home with plenty to eat and drink and never a care in all the world? Shall we not rather remember those out upon the firing line, those who come face to face with the problems of life, those who minister to the poor, the hungry, the suffering. They need your prayers, they need your money, it is true; but they need your interest more. They want your moral support.

Elocution and Good Reading

It is a lamentable and not an altogether pleasant fact to record that a large number of our clergy in this country do not know how to read. By this it is not meant, as is quite evident, that they are not well educated and learned in the doctrines which they preach and teach, that they are not, in a word, men of scholarly attainments, but merely that with all of their knowledge, their earnestness, their sincerity, their zeal and enthusiasm in their work, some do not know the first principles of the art of good reading. It is *not* that they are not conversant with their A, B, C's to the extent of being able to study with ease and to enjoy all that comes to the man who can drink in the knowledge of the ages through the medium of the printed page, but it most emphatically *is* that they are terribly handicapped and woefully crippled in their efforts to get their message home to the hearts and the minds of their congregations by reason of their neglect of a most important part of their training.

The writer is a layman, and he may be criticised for using strong terms. But he feels strongly on the subject, and he is but too conversant with the facts. He finds, also, that the subject in question is attracting more than ordianry attention at the present time in England, where it is announced from the Diocese of Liverpool that the Rev. J. G. Pilkington, formerly vicar of Holy Trinity, Paddington, has offered to invest $1,000 to provide prizes for the best readers among the candidates for Holy Orders in that diocese, and a similar scheme is on foot in the Diocese of London. In some of the Theological Schools in England lectures on elocution have recently been inaugurated in order to improve the reading of those about to be ordained.

The existence of poor readers in our Churches, which is not by any means confined to the clergy of our Communion alone, is largely the result of carelessness on the part of the individual and the neglect of his instructors during school days. Whatever the cause of the deficiency, it can be easily remedied. However hard and impossible of attainment certain branches of learning may seem to be to the man who has reached the age of well-formed ideas and set ways, it is not too late for elocution to step in, and all that is needed is patience and a determination to cultivate the voice and the mode of expression.

Elocution will do wonderful things for the human voice, and a little careful study has overcome impediments in the speech, has lessened harshness of enunciation and has given the student the necessary range of tone that makes for clarity, and that gives a perfect understanding of the meaning of a speaker or reader, bringing out the points to be emphasized in an unmistakable manner. No one likes to listen to a talker, however interesting he may be, if his voice has a tendency to harshness or monotony or who cannot be properly heard because of indistinctness of expression.

In the Church the aim is to deliver God's Holy Word in such a manner that the heart of the sinner will be touched, that the faith of the believers may be strengthened, and that the whole people may be Spiritually blessed and benefited. If the Lessons are read without distinctness; if the sermon is preached in a monotone without fervor, without an endeavor to make every word strike home the fault is often merely one of elocution, of training.

In a California school, not many years ago a teacher was so impressed with the need of good reading that a class was formed of pupils in high courses, who read books of travel under the guidance of the instructor. The plan was for each to endeavor not to make any mistakes at all, neither to skip a single word in the rendition, nor to place the emphasis in the wrong place. Every comma and semicolon had to be carefully taken into consideration, and there was soon much rivalry among the students for first place. The plan proved such a good one and the results were so encouraging that it was continued every year.

A former rector in one of our city churches, some years ago, requested his congregation to pause at the stop in the middle of each verse in the Psalter so that all might keep together, and thus, with more order, think and understand the words they were uttering. This clergyman was himself a good, distinct reader and any discordant note fell unpleasantly on his ear.

The argument is often advanced that artificiality is the offspring of elocution. It is not if the proper instruction is given. Careful speaking and reading is the most natural thing in the world. There should be nothing artificial about it. It is just as easy to do a thing right as to do it wrong. It is just as easy to read a little slower, to put the emphasis where it belongs, to open the mouth a little wider, to avoid talking through the teeth, to observe the punctuation marks, as it is to run along in a sing-song monotone that has the effect of causing the greater part of the listeners to lose the benefit of the lesson that is being taught them.

Every year we are adding to our store of knowledge, every year our colleges take another step forward in the advancement of higher education, yet do we seem to be neglecting an elementary subject which is one of the most important of all. Time will, we hope, change this. A move in the right direction has been made in England, and it will no doubt have far-reaching effects. The question is not a difficult one to solve; it is one of the easiest with which we have had to deal.

A Layman.

DEDICATION OF FIRST FEDERATED MISSIONS BUILDING IN THE WORLD.

Wednesday evening, July 12, occurred one of the greatest events in the history of Mount Hermon, California, in the dedication of the Mt. Hermon Federated Missions Building, costing nearly $4,700. As far as is known, this is the only actual home of interdenominational mission work in the world. The main rooms of the building were crowded to the doors with women and men, representing the different denominations. The music was under the direction of Rev. Jas. W. Patterson. One of the young ladies in the choir was Alma, a seventeen-year-old Christian Indian girl from Lake County.

Mrs. H. B. Pinney of San Francisco, chairman of the interdenominational committee, presided. Her opening remarks were followed by the financial report of Miss Laura Richards of Saratoga, first vice-president. The report showed that $325 was needed to complete the payment for the building. Dr. H. W. Gilchrist, who has worked so vigorously for years for Mount Hermon, took the floor and raised $200, Mrs. Pinney thinking she knew where the remainder could be secured.

Dr. Gilchrist gave a historical address, giving the history of the Mount Hermon Building from its beginning till now. Three years ago the ground on which the building now stands was dedicated to interdenominational work. The trend of the last century has been toward the getting together of the denominations. Perhaps the opportunity has been a little nearer to us on the Pacific Coast. Mount Hermon stands for the unity of the Christian church in thought, faith and action. Seven denominations are now represented at Mt. Hermon:—Episcopal, Presbyterian, Congregational, Methodist, Baptist, Christian and United Presbyterian.

Following this, came two-minute speeches from "The Women Behind the Work." Mrs. R. B. Goddard of San Francisco spoke on "Our Patroness," the woman of vision, who by loaning $3000 made possible this Mt. Hermon building.

Mrs. C. A. Westenberg of Berkeley, spoke, saying that our children and our children's children would bless the day when mother helped the building. Mrs. Westenberg appealed for books to form a missionary library in the building, and showed the nucleus of the library, four books given by Dr. and Mrs. Geo. B. Smythe, of Berkeley.

Mrs. C. H. Hobart of Oakland spoke on "Advantages of the Building," mentioning three, viz.: 1. Enlarged Vision; 2. Enlarged Sympathy; 3. Fellowship. She said "It is fifty years since women were first organized in mission work. Forty years of that time we almost exclusively looked at the work of our own denomination. It is only the last ten years since we have broadened our vision, and been looking and studying the whole great movement of God as wrought out by the church universal."

Mrs. McClellan of Stege spoke on "Co-operation." We federate that we may better co-operate.

Dr. Gilchrist called on Mr. M. H. Hackett, the builder of the Federated Missions building to rise. Mr. Hackett was greeted with much applause, afterwards being given the "Chinese handshake." Mr. Hackett, formerly of San Francisco, has put so much enthusiastic and artistic work into the Mt. Hermon building as to make no money out of it for himself, but his work is a monument to his skill. The building is fifty by sixty feet, including the porches, which are nine feet wide, extending around the building, and are to be used as sleeping porches. The walls and the ceilings are all finished in hand-dressed wood, that of the lower story being redwood and the upper story pine. Mr. Hackett was not satisfied to use mill-dressed wood, and the result of his using hand-dressed wood is a mild luster on walls and ceiling. Sixty thousand feet of lumber are in the building, and 60,000 redwood shingles were used, the outside of the house being shingled. A large and unique chimney, to contain logs, is made of granite cobbles, obtained from the beach about four miles below Santa Cruz.

The prayer of dedication was offered by Rev. Hetta F. Douglas, woman missionary at Little Shasta, California. "Blest be the tie that binds," was sung, and the meeting dismissed by Rev. Mr. Patterson.

Mary E. Bamford.

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British Kings in their Relations to the Church of England

One of the clergy has sent to the PACIFIC CHURCHMAN a copy of an historical address which he gave to his congregation on the Sunday following the coronation of King George V and Queen Mary. Inasmuch as it excited some interest among those who heard it and many requests were made for copies, we print it here:

The fact that a new King and Queen of the British Empire have just recently been crowned makes this an opportune occasion on which to consider the relation which the rulers of England have borne to the ancient Church of that kingdom. Furthermore, this will give us opportunity to hasten the death of that already dying day in which uninformed, or misinformed, persons think that the old Church of England is a modern Protestant sect owing its origin to King Henry VIII and his scandalous affairs.

Before English Nation.

If one may be allowed the statement, we will say that when the English Church first appears on the stage of history in relation to Kings she was not English, but British, for you must understand that what later became known as the English Church existed before Englishmen became a nation. When England was Britain, this Church was there, planted we know not how nor whence, nor by whom—some (e. g., Clement of Rome, A. D. 90), say that St. Paul went to Britain; others suggest missionaries from Gaul and Christians in the Roman armies of Agricola and Hadrian. Be this as it may, we know that from the year 314 on, the Church was well organized in Britain (later called England), and had the country divided into Dioceses presided over by Bishops who were recognized and accepted as such in the councils of the Catholic Church.

But let us return to that King who was the first of a long line of Sovereigns who have had dealings with our Church. This man was Ethelbert, not King of England, for there was no "England" then, but King of what is now the county of Kent, then a little kingdom in the south of Britain. Ethelbert was a heathen, but his wife, Queen Bertha, from Gaul, was a Christian, whose worship was conducted by her Bishop-Chaplain in St. Martin's Church, which still stands in the city of Canterbury, a little way up the downs back of the Cathedral. But it required a foreign missionary to bring this King into touch with the Church. In the year 597 came St. Augustine and his monks from Rome to "convert the English," as it is so often loosely said. But he found there a British Church of seven Dioceses, following the customs of the Eastern Church, but deplorably weak. He converted the King, baptizing him in the font which is still used in St. Martin's today, and thus brought Ethelbert into a relation with the Church the pattern of which we could wish had always been followed by those who later bore rule over England.

Church Adjustment.

Now follows in Church history a period of adjustment in the matter of ceremonial, etc., between the missionaries of the strong Roman and the weak British Churches, and a period of conversion by the combined labors of the Italians and British in the south and the northern missionaries from the then flourishing Celtic Church of Ireland and Scotland. In 664, at the Council of Whitby, the British-English Church accepted the customs and leadership of the Bishop of Rome, but as it is not our purpose to discuss the relations of the Church to the early and medieval Papacy, we shall dismiss this point by reminding you that to accept the rule of the Pope in 664 and to bear the domination of the Papacy of the Middle Ages, or of today, are two different things. This is the principle which the English Church asserted in the first stage of that long process of mingled good and evil which is commonly called "the Reformation."

Unification of England.

Now, in 879, England became a nation, when all the country kingdoms were united under Alfred the Great, and it is only from this time on that we can properly speak of the relation of the English Sovereigns to that Church which had become English long before there was one King over all England, and which did more than any other agency to develop English national life. Briefly, then, of King Alfred and the Church of England. The Church was in a sad plight. In North and East England the old traditions and learning had been destroyed by the Danes. Even in Alfred's own Wessex, religion was at a low ebb; many of the priests had been killed; most of the monasteries had been sacked and ruined; ignorance was universal; the poor were oppressed. All this Alfred set himself to remedy. He was equally great as a warrior, statesman and scholar, inspired by the love of God. No ruler has ever showed as he did the identity of duty to God and duty to people. He is the pattern of a Christian King. He was the regenerator of the Church, the hero and savior of England. His wonderful industry never caused him to omit his daily worship at the Mass or the choir services. He always carried a book of Offices with him, and would go secretly at night into his chapel to pray. We must remember him, also, as an educator who translated the best books and parts of the Scripture into English for his people, and as a lawgiver who founded his code upon the law of God. After Alfred, the recovery went on, but a further revival was needed, and it took the form of Benedictine monasticism, fostered by another King, Edgar the Peaceful, and St. Dunstan, Archbishop of Canterbury.

The Normans.

Our next point is in the times of the Norman conquest, 1066, when William of Normandy made himself King over England. Now the relations of King William to the Church of England were of far-reaching consequences. He saw that the famous Lanfranc was made Archbishop of Canterbury, deposing another Archbishop in order to do it, as King Edgar had done for St. Dunstan before him—an usurpation by the Crown of an unrighteous authority as illegal as anything Henry VIII ever did, and which would not even be dreamed of by any English Sovereign today. Imagine, if you can, King George V deposing the Archbishop of Canterbury—or any other Bishop! Soon all the Bishoprics and most of the other places of power, in Church as well as in State, were occupied by Norman foreigners. But the Normans were keen churchmen, with a great sense of decency and order. All over the country new churches were built, and to this day no buildings are so impressive in their massy grandeur as those products of Norman architecture which still abound in England. It was an important age, too, for the Papacy. The mighty Hildebrand (Gregory VII) was raising the Roman See to a height never attained before and making claims which Gregory I had indignantly rejected, while in England the influx of foreign clergy brought the Church into closer connection with the Pope, and increased his power. None the less, William the Conqueror, though he had landed with the Pope's blessing on his conquest of England, was not the man to yield his own rights, and when a Legate demanded that William should do homage to the Pope and pay up the arrears of "Peter's Pence," the King answered: "To do homage I refuse, because I never promised to do it; nor do I find that my predecessors have ever done it. As for the money, it shall be paid more regularly." This was in the eleventh century, and the King exercised a supremacy over all persons, ecclesiastical as well as civil, within his dominions as real as any enjoyed by Henry VIII or Mary or Elizabeth. Yet the Papal influence grew. William was on good terms with the Pope. The Norman Bishops had grown accustomed to regard Rome as the central authority of the Church. The Church courts were separated from the civil, and this meant the adoption of a system of Roman canon law into whose mazes King Henry VIII fell when he tried to get his divorce from Rome. The doctrine of transubstantiation was just arising, and monasticism was the order of the day.

S. Thomas à Becket.

A century after this there took place a struggle between Church and State which provided England with her most popular saint for the rest of the Middle Ages. There was right on both sides in that titanic conflict between Henry II and Thomas a Becket, Archbishop of Canterbury. On the one hand, Henry in his great work of bringing orderly government into the chaos left by King Stephen was right in not letting the clergy slip outside the national system of courts by appealing to the Pope. On the other hand, Thomas was right to resist the royal dictatorship in affairs of the Church. The popular instinct saw this. Religion grew more and more identified with patriotism. The heroic stand of Becket against the strong and terrible King laid the foundations for the free, united England that was to emerge. At last the King exclaimed, in a petulant rage, "Will no one rid me of this turbulent priest?" And so, in the year 1170, on a winter evening, at Canterbury Cathedral, the cry arose, "Armed men in the cloister!" Four knights, shouting "King's men," followed Becket as, refusing to escape, he walked up from the cloister to the choir. They fell on him in the transept chapel and murdered him. All Europe was horrified. Soon Henry himself was kneeling in penance at his shrine, and thenceforward that shrine was the favorite center of pilgrimage until another Henry and a more ruthless autocrat, namely, Henry VIII, swept the shrine away and removed from

the English calendar the name of a saint who had withstood a King in the day of his wrath.

Magna Charta.

In the year 1215 we see another drama of State and Church, the actors being King John on the one part and Archbishop Langton, with the Barons and people, on the other. The people chafed under the royal tyranny, but knew not what they wanted. The Archbishop saw that the root of the evil was the King's will above the law, and the principles of freedom undefined. Once more the Church of England led the way in the struggle for freedom. King John had groveled to the Papacy as no King ever did before or since; he had agreed to hold his kingdom as a field of the Pope, and to pay annual tribute for the privilege! He involved the Church in the same tangles. But Langton and the Barons forced King John to sign a charter which not only laid the foundation of modern English constitutional law, but also opened with the memorable words: "The Church of England shall be free." This was in 1215. Pope Innocent III pretended, in his rage, to cancel the great Charter of English Church and Civil Liberty, to excommunicate all the Barons and to suspend the Archbishop. Needless to say, neither Church nor State paid the slightest heed to the voice of the Bishop of Rome.

Legislation.

The relations between the English Sovereigns and the Church are next seen in the laws passed by Kings Edward I, Edward II, Edward III and Richard II, between the years 1279 and 1393—laws passed by Kings and Parliaments; that is to say, by the King and by the lay and clerical representatives of the people and Church. We cannot go into the detail of these laws. Suffice it to say that they were laws which separated the Church and civil courts; forbade appeal to any foreign Church courts, especially the Papal Court; made it an offense to receive any kind of ecclesiastical appointment from the Pope instead of through the regular English channels, and an act refusing to pay to the Pope that annual tribute promised by King John, which had been many years in arrear. We see in these laws evidence that the Church is no longer the leader of the national life, and that the functions of Church and State are being confined to their respective spheres, and all outside influences in either department rejected. But in the next 200 years the life of the Church declined, while royal and Papal tyranny increased in spite of the legislation of the thirteenth and fourteenth centuries. It was left to the sixteenth century to reject both tyrannies—first that of the Pope, in what is commonly, though very loosely, called "the Reformation," and later that of the King. With the latter of these two processes we are not concerned, and in this paper we are interested in the rejection of the Papal overlordship only in so far as in the process we can study the relation of the King—in this case Henry VIII—to the English Church.

Independence.

I trust enough has already been said to show the folly of the all too prevalent idea that the "Church of England" during all these 1500 years was simply the Roman Catholic Church in England. It was the English Church all the time, the same as today, though subject part of the time, under more or less (but chiefly more) protest, to the Bishop of Rome. Henry VIII and his relationship to the Church of England in her final repudiation of usurped Papal authority is the point in which we are interested now. The English Church had for hundreds of years, as has already been shown in part, been full of protest against any kind of foreign interference—this kind of "Protestantism" she always had, and has today—but not the other kind, which denies the original Catholic faith. But King Henry himself was a staunch defender of the Pope until his personal passions persuaded him to be other wise. Then he helped the Church to obtain that independence she had so long desired. The Church was moved by a desire for reform and freedom on Scriptural and historical grounds; King Henry became anti-Papal merely because the Pope stood in the way of his personal wishes, and the poor Pope was so caught in political and ecclesiastical tangles that he couldn't help himself. So Henry not only urged, but even threatened the willing, though perhaps timid, clergy, both in Parliament and in their own conventions, and the end of it was that all Papal rule over the English Church was finally rejected by Church and State alike, in 1537; that the Church was willing is proved by the fact that out of more than 11,000 clergy then in England, less than 200 made any objection, and things went on just as before—same churches, same priests, same people, same services, only no Pope. For this, the first stage of the English Reformation, we can all be duly thankful, though by no means proud of the relation borne to it by the English King. The second stage quickly followed the first, when Calvinistic and Lutheran came to teach in England under the boy King Edward VI. He would have totally Protestantized the Church had not God removed him. Queen Mary, his successor, would have re-Romanized the Church had not God removed her and put in her place Queen Elizabeth, who did all that she could to restore both Church and State to the condition of affairs that existed in the reign of her father, King Henry VIII, before his closing days, when he tyrannized over both Church and State, robbing the first and over-riding the latter.

This is a convenient point at which to speak of the so-called "royal supremacy" by which the English Sovereign is popularly supposed to rule the Church in matters of faith and practice. Let it be confessed that even today, on account of the fact that the English Church is "by law established," and on account of the consequent possibility of conflict between the civil and ecclesiastical laws—let it be confessed that the civil authority in England does come dangerously near the lien of a possible civil supremacy. But it is only a possible supremacy, and has never been made an actual fact since the days of Elizabeth, for she refused to be head of the Church, except in so far as the law of Christ doth allow"—i. e., only in the civil aspects of the church.

Puritanism.

In the days of the Commonwealth we reach the next point where the relations of a ruler with the Church are important. It is true that the detestable Cromwell tried to legislate the Church out of existence, drove the clergy out of the land, desecrated and robbed parish churches, stabled his horses in Cathedrals and martyred King Charles for not giving his consent to such proceedings; it is true, sadly true—but let us turn the page, and only remember that both Church and King were happily restored in 1660, after 20 years of the worst conceivable tyranny, both civil and religious.

Bishops Withstand King.

We leave Charles II and pass to James II, 1685-88. With this Romanist King on the throne, the scene changes, but the play is short. When he tried to thrust Romanism upon England once more, then once again the Bishops withstood a King. In his wrath the committed them to prison; they were acquitted, and James had to flee the country. The enthusiasm of the people knew no bounds; but an age of quiet decline under Protestant influence lay before the Church of England, not to be stirred into life again till the Evangelical and "Oxford" (Catholic) revivals of the early nineteenth century, since when the English Church and all her branches has been presenting once more a vigorous gospel to the whole world.

Since the days of Henry VIII English Sovereigns have borne the title "Defender of the Faith," which, curiously enough, was given to Henry for a defense of the Papacy written before he wanted a divorce; but since English Sovereigns have felt that a Defender of the Faith need not be a defender of the Papacy, therefore the title has never been rejected. And let us here give honor to King George V, who has refused to sign an accession declaration which, while happily fortifying the English people against another Romanist succession to the Crown, also contained statements concerning the faith which may or may not have been true and which certainly had no place, anyway, in a public document.

Summary.

In summary, then, we have seen the Church of England existing long before England was a nation; we have seen the fostering care of the first King of all England, Alfred the Great, 879; the growth of monasticism under King Edgar, the foreign and Papal influence of King William of Normandy, 1066; the tyranny of Henry II and the martyrdom of Becket for resisting, 1170; the tyranny and Papal servitude of King John, when freedom was secured by Archbishop Langton in Magna Charta, 1215; the protecting laws of the first three Edwards and Richard II during the thirteenth and fourteenth centuries; the rejection of the long-resisted lordship of the Pope, under Henry VIII, 1537; the efforts of foreign innovators to Protestantize the Church under Edward VI; the efforts of Queen Mary to re-Romanize England; the restoration of real Reformation principles by Queen Elizabeth, 1558; the failure of Cromwell and Puritanism, 1660, and the expulsion of the Romanist James II, 1688, since when there has been a steady growth of the original principles of the true English reformers.

George V.

Concerning the present King, George V, it is too early as yet to prophesy definitely of his attitude toward the Church; but, as has already been hinted, he seems unwilling to dogmatize on matters of doctrine which may well be left to theologians, and on which the Church as a whole has never spoken.

From his replies to the addresses which were presented at the time of his accession by the Convocations of Canterbury and York we may gain, however, an idea of the ecclesiastical principles of the King if we are able to read the real meaning of words. To Canterbury he said: "I am encouraged by your good wishes and your prayers for God's blessing upon my endeavors. I am fortified by the belief that the ends which we pursue are in harmony with the teaching of the Church, and that they will be achieved only while we

seek in faith and humility the perfect standard of conduct and sacrifice which has been revealed to Christian men." Still more striking were his words to the Convocation of York: "The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong, simple and pure. With the evergrowing needs of millions for moral guidance and spiritual consolation, the work of the Church, both religious and charitable, assumes each year a deeper practical significance. That the Church may prosper in her sacred mission, that her teaching may become ever more profoundly interwoven with the real lives and thoughts of the people, and that in enlightened unity with all other Christian effort she may sustain and uplift the hearts of men, will always be my prayer."

If these words be an accurate indication of a policy which will actually be lived up to in his reign, they augur well for the future relations of the present King and the Church of England.

The Enthronement of the Bishop of Kansas City

The enthronement of the Right. Reverend Sidney Catlin Partridge, who since 1900 has been Bishop of Kyoto, Japan, and who was recently elected Bishop of Kansas City, took place in Grace Church, Kansas City, on June 27th. The occasion was made notable by the presence of the Presiding Bishop, the Bishops of Chicago, Springfield, Quincy, Nebraska and Oklahoma, all of whom took part in the service, and Governors Hadley of Missouri, Stubbs of Kansas and the Mayors of Kansas City and St. Joseph. The officiant at the enthronement was the Rev. James Stewart-Smith, president of the standing committee of the diocese, and he was assisted by the Revs. J. D. Ritchey and E. H. Eckel. The service was most beautiful and impressive.

Bishop Partridge was presented with a pastoral staff and was conducted to the episcopal chair, which was draped in purple and surrounded by banks of white flowers. An address of welcome by the Rev. Edward H. Eckel, of Christ Church, St. Joseph, Mo., was responded to by Bishop Partridge, after which the Te Deum was sung and the Holy Eucharist celebrated.

Many may not be familiar with the office for the enthronement, and as the ceremony attending the entrance of the Bishop to be enthroned is most interesting a portion of it is given here. Following the processional hymn and opening prayers the eighty-fourth Psalm is sung, during which the standing committee, including the lay members, and the crucifier, together with the master of ceremon, proceed to the west door of the Church.

The Bishop's chaplain knocks on the door three times, which is then partly opened from within.

Officiant—Who is here?

Chaplain—The Bishop of Kansas City.

Officiant—What does he desire?

Chaplain—He demands admission, that he may be inducted, installed and enthroned.

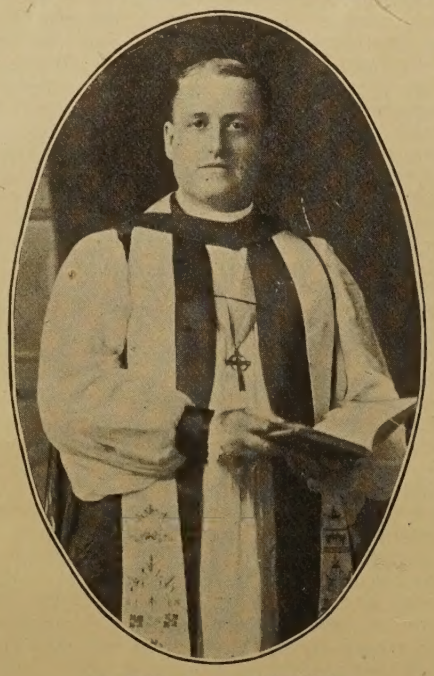
Officiant—Right Reverend Father in God, I bid thee enter; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Bishop, preceded by the chaplain, now enters the Church. The procession proceeds to the sanctuary, into which the clergy of the standing committee enter, while the Bishop, with his chaplain and the laymen of the standing committee, stand before the gates. The choir then sings the anthem.

The Bishop is also required to make the following promise:

"I, Sidney Catlin Partridge, Bishop of Kansas City, do hereby promise to respect, maintain and defend the Church in this Diocese, and to rule therein with truth, justice and charity, not lording it over God's heritage, but endeavoring to show myself in all things an example to the flock. So help me God. Amen."

After the ceremony at Kansas City a luncheon was given by the clergy of the



RT. REV. S. C. PARTRIDGE.

city to the new Bishop, the visiting Bishops and the diocesan clergy. In the evening a dinner was given at the University Club to Bishop Partridge and the visiting Bishops, followed by a public reception. The new Bishop of Kansas City has served the Church in the Orient for some twenty-six years, going to China in 1885, immediately after ordination.

THE PACIFIC COAST DEACONESS' SCHOOL.

The Training School for Deaconesses, the history of the growth of which was given in the July CHURCHMAN and which is worthy of the interest and support of every member of the Church in the Eighth Missionary Department, will begin its next term September 5. Already several women have signified their intention of entering, and the prospects are bright for a most successful year for this very helpful institution of the Church on the Pacific Coast. All of the Bishops in the Western States have consented to act as visitors at the school during the year and they will no doubt contribute much in the way of instruction and advice to the students. The faculty is large and the subjects studied cover a wide range, and should prove most interesting and valuable as aids to Church work.

Although primarily for the training of Deaconesses under the provisions of Canon 20 of the General Canons of the Church, the school accepts as students women desiring special training for Christian work, whether canonical candidates or not. It should be understood, however, that the school takes no responsibility whatever as to the future work of its students; nor does graduation at the school entitle the graduate to be set apart as a Deaconess. Admission as Deaconess in any diocese rests entirely in the hands of the Bishop. Any woman desiring to become a candidate should consult with her rector or bishop.

The School is in need of systematic support, and the Board of Managers especially desire regular monthly, quarterly or annual subscriptions for maintenance.

Bishop Whitaker, the late diocesan of Pennsylvania, was a product of the missionary field. His first work, both as priest and bishop, was in the far west—the State of Nevada—and under absolutely pioneer conditions in the 60's. When in 1886 after seventeen years of noble and fruitful service, he came to the Diocese of Pennsylvania as assistant to Bishop Stevens, it was with the large and varied experience, the resourcefulness and initiative which the missionary field gives to the man of real ability. Immediately he was chosen a member of the Board of Missions and for 23 years gave that work the finest sort of trained service. To the day of his death he was a champion of and a firm believer in the church's mission work.

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From the Editor's Desk

An earthquake shock of some moment was felt up and down the Pacific Slope on the afternoon of July 1st. It was truly a real shake and those of us who experienced the temblor of 1906 were slightly alarmed perhaps. But it did not one particle of damage to the city of San Francisco, nor has any serious result been reported from the country concerned from Seattle to Fresno. But to look at the headlines of some of the eastern papers one would think that panic had reigned in the Coast metropolis, and that great monetary loss had been sustained. The editors, who in the first excitement of a reported earthquake coming over the wire from the west, sent out extras with scare headlines and exaggerated accounts of destruction and damage should now most assuredly correct the false impression thus conveyed and act fairly by the city that suffered so greatly from the disaster of five years ago.

The earthquake instead of proving a bad advertisement for the city, as some would have made it, should be heralded forth as a test of its strength. Look at our great sky-scrapers how they stood this severe strain! Look at our sewers, our water mains, our power conduits how they proved themselves in the time of stress! Behold our beautiful city, which tossed a bit as it was, moved not a hair's breadth from its pedestal! See us then in our true light, you who may have been misled; we stand proudly on our seven hills, unscathed and unharmed by this convulsion of nature. The metropolis by the Golden Gate is absolutely earthquake proof.

Some of us were much impressed with the Sunday school convention. We looked upon it from different standpoints. We were prepared to drink in that portion of it in which we were most interested, and then we were enabled to survey the whole in a critical attitude and try to determine what it was that made the most impression upon us.

The most wonderful thing about this gathering for the discussion of the best methods to instruct the children in the religion of Christ was, we believe, the personality of the leaders. If men and women of such strength of character as were many of the delegates are laboring constantly in the field of Sunday School endeavor, how great must the harvest be? In some of the Sunday Schools of our Church we find a dearth of the right kind of teachers. In many instances those who are qualified by knowledge and education to teach our children and try and direct them in the way they should go do not volunteer for the work. They are unwilling to give their time and attention to this branch of Church activity, which some of us believe is second to none in importance. If a little child is properly guided and set on the path in which he should go; if he is brought to confirmation, and thus receives the benefit of the Holy Communion, though in later life, he may, by chance, stray far afield, some day he will look back and remember and return to the Church and faith of his childhood.

The rule of the Methodist Church on amusements is one regarding which the writer, though in a measure familiar, has never seen in print, and is not disposed to comment upon. In the California Christian Advocate of July 6th two signed statements appear, in one of which the writer says in speaking of the forbidding of dancing: "I have received persons from the Protestant Episcopal Church and others because we did not allow dancing." While the attitude of most of our Church people on this subject is what might be called liberal, and while a minority of our clergy frown upon dancing, there are some who do, and with severity. It is certainly difficult, however, to understand persons leaving a Church because she does not forbid them to dance. Either they must have been so weak as to have need of the prohibition of a Church to prevent them from indulging in this pastime or they must have suffered some bitter experience in connection with dancing as to make it a cause of going over to another denomination. In many of our Churches dancing is permitted at entertainments, and in sociable gatherings among the young people. It is felt that there is a very appreciable distinction between a quiet dance in the assembly room of the Church and the public ball, and this amusement furnished in harmless fashion, parochially, may prevent the seeking of the same amusement elsewhere to the hurt of the seeker.

The wreck of the Pacific Coast Steamship Company's steamer Santa Rosa near Point Arguello has been the occasion of much editorial comment on the part of the daily press, but who is to blame for the disaster must be left to the authorities to decide. It may, however, be proper to call attention to the important part wireless telegraphy played in the affair. Before it would have been possible for the ship to have been beaten to pieces on the beach after running aground help had come in the shape of another steamer and before long there were three vessels standing off to aid the helpless boat. That they were unable to be of assistance would appear to be due to the fact that the same wireless that summoned them was used in giving orders to the captain from the city, and resulted in other steps being taken.

In this connection it is worthy of note that a law has just come into being making it an offense punishable by a fine of $5,000 to operate a ship carrying more than fifty passengers without having a wireless equipment. Truly traveling by water has become much safer than a journey by land.

The Salvation Army founded on military principles for the spread of the Kingdom, and performing a noteworthy work, especially in the slums of our cities, has long been a part of our religious life. We are used to the street service with its band accompaniment, and have watched with interest the good that has been done by this organization striving ever to win souls. Within the month, however, there has come into being an institution to which we are not quite accustomed, the Salvation Navy. It is to operate among the sailors in the large ports of the country, and its beginning was celebrated with the dedication by Commander Eva Booth of the Jerry McAuley in New York harbor. The boat has accommodations for a crew of five, and the master of the craft and the spiritual leader will be Major Nels Erickson, who has been engaged in army work for twenty-five years.

That we are living in a progressive age, and that the world is getting better instead of worse as the pessimists would have it, is clearly indicated in the advances that are being made by the more peaceable nations towards an avoidance of war in the settlement of the disputes of the future. On July 13th in London there was signed a new treaty of alliance between Great Britain and Japan. There has been a military alliance between the two nations, but because of the peace pact between the United States and England it was necessary that it be modified so as to exclude us. John Bull cannot fight with Uncle Sam. This is a thing to be proud of, and it will only be a question of time before war in the sense of bloodshed will be a thing of the past.

Church unity is ever a favorite topic with writers and speakers, but it is a subject near the hearts of many, and there is always something new cropping up that brings to light some new development. At the recent Baptist convention at Philadelphia steps were laid towards the consolidation of the main body of the Church with the Free Will Baptist organization. From all indications at this time it would seem that the merging of the two Churches might be effected and thus substantial progress made. The Free Will Baptist Church has about 87,000 members, with 150 Church buildings in various parts of the country.

The letter in our last issue signed "Not a Member of Trinity" has brought forth a reply just as we thought it would, and we are glad to print it in our correspondence column. Something has been said about its being an anonymous communication, and it might be well to mention here that while it was signed by the writer as indicated, his identity is not clothed in any secrecy. It is desired that the correspondence section be developed in just the fashion resulting from a discussion of this nature and, while no letters will be published unless the name of the writer accompanies the communication, it may or may not be printed with the article, according to the pleasure of the correspondent.

We were glad to welcome our convention visitors and had no desire to "shake" them. For that reason we are grateful that the earthquake of July 1st came just between the gatherings of the International Sunday School Association and the National Educational Association. Delegates to the former will doubtless be delighted they escaped the temblor, although

they need have had no fear and should have enjoyed the experience as a novelty. Visitors in the educational ranks, on the other hand, can and should willingly testify to the fact that no harm was done, and that people up and down the coast had already forgotten all about it.

The convention of the National Educational Association in San Francisco was a pronounced success. It is rather a peculiar fact that terms were used in referring to some of the more spirited contests which punctuated the gathering tending to make one think rather of things political than things educational. Fine weather prevailed during almost the entire time and though some of it might have been improved upon, in the opinion of Californians, it suited the eastern visitors, whose only inconvenience was that they had come with their light apparel to discover that furs are commonly seen on the streets in the west in July.

The editor is extremely anxious to have on his desk the leaflets and other publications of every parish and mission in the Eighth Missionary Department, and would esteem it as a great favor if the clergy or other officers would see to it that copies are mailed to him as soon as possible after they come off the press. This may be the only means available for keeping in touch with conditions in your community. Any items of news interest will also be gladly accepted, and suggestions and comments are much desired.

THE EXPOSITION SITE.

As this number of the CHURCHMAN goes to press the Board of Directors of the Panama Pacific Exposition have selected the site for the great fair to be held in San Francisco in 1915. They have determined to locate the exposition building in several places, but have practically adopted a combination site including Harbor View and Golden Gate Park, and joining these two locations with a great highway along the water front and through the Presidio Military Reservation, with an electric railroad from the Ferry building. The fair proper will, as the plan is outlined, include Telegraph Hill, Harbor View, the Presidio, Lincoln Park, and Golden Gate Park, with a civic center near the corner of Market street and Van Ness avenue, in the heart of the city. Here several permanent buildings are to be located, including an auditorium and an opera house. The Golden Gate Park Stadium will be improved, many important buildings will be erected in the park and Harbor View will be largely given over to the concessions and aquatic features and pastimes of the exposition.

From all indications the selection of the committee is a most wise one, and it will undoubtedly meet with the approval of the majority of the people of the Pacific Coast, who are most vitally interested. The work of choosing the site has been most arduous, and the combination of locations seems ideal.

As the fair will be scattered over almost the whole northern half of the city, it will fall within the boundaries of eleven parishes and missions of the Church. Visitors can thus be easily taken care of by our churches and no matter in what portion of the exposition territory they may choose to locate, they will find a place of worship near at hand.

The Rev. Robt. S. Coupland has declined his election as Bishop Coadjutor of the Diocese of Virginia.

TO LOOK OUT FOR CHURCHMEN ENTERING COLLEGE.

Every year there are a number of young churchmen entering our State universities as freshmen, and taking up their residences in a new community as they do, there is often a tendency to neglect their church duties on the part of some of them. Others may be a little shy at first in connecting themselves with the parish, in the confines of which they are to live during their college days, and the chapter of the Brotherhood of St. Andrew at Berkeley is very anxious to learn the names of any men who may be about to attend the University of California in order that they may be made to feel at home, and keep in close touch with the Church. Clergy and others who may know of men about to enter this college are asked to communicate with the Rev. Harold Kelley, St. Mark's Parish, Berkeley.

Those who may be advised of students beginning studies this year at Stanford University should write to Rev. David Evans, All Saints' Church, Palo Alto, Cal.

GOD'S WAYS WITH THOSE WHOM HE LOVES.

The eaglets lay so snugly in their nest,
Fed by their parents, while their plumage green—
Unconscious of their feathers growing fast
This was the only life the birdlings knew.

But suddenly there came a change to them
A revolution in their quiet state;
The parent eagle tares their nest apart,
As if had turned parental love to hate.

In vain they clung to their dissolving nest,
And raised their vinces in a clamorous cry;
Launched into space their firm support was gone—
The little eaglets were compelled to fly.

The parent bird then caught them in the air
Flew upward with them with courageous notes;
Then dropped them once again in higher space,
Off of its back, upon their wings to float.

As doth the eagle, by its instinct taught,
So doth a loving Providence with men;
He teaches by experience hard, to use
The gifts of nature, He has given them.
Fault not Johovah when, vicissitude
Prevents you from enjoying perfect peace;
He loves those most whom He doth so disturb,
And would not have your faith in Him to cease.

As falling birds, unto their parent cry,
So He would hear from you, the prayer for aid;
For well He knows the human heart will lose,
Its fervent trust in Him, when unafraid.

As eaglets learn the use of wings, so we
May learn the use of gifts He doth bestow;
Impelled by evils, that confront our way,
Employ our talent and their value know.

FRANCIS WASHBURN.

The Rt. Rev. F. F. Johnson, D.D., Missionary Bishop of South Dakota, has been elected Coadjutor of the Diocese of Missouri, and has accepted pending the confirmation of the diocesan authorities of the Church.

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The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

Rev. O. St. John Scott formerly of Oakland has assumed charge of St. John's Mission, Corona.

Rev. E. Kendall Severance, curate of St. John's Church, Los Angeles, expects to leave for his new charge—St. Paul's, Healdsburg, Diocese of Sacramento, in September.

Rev. Harry Gray of Trinity Mission, Los Angeles, is taking charge of St. John's Church, Los Angeles, during the absence of the rector, Rev. L. G. Morris, on his vacation.

Rev. E. G. Howe, of Epiphamy, Los Angeles, is taking charge of the church in Perth, Ontario, near Ottawa for three months, his old home.

The Harvard Boarding and Day School situated in the city of Los Angeles has been purchased by Bishop Johnson, and will be maintained under the auspices of the church. A corporation has been formed to stand behind the project.

Trinity Church, Escondido was consecrated June 30th by Bishop Johnson, with a number of the clergy of the diocese in attendance. Three priests, formerly in charge of the church, including its first clergyman the Rev. W. E. Jacob were present and the sermon was preached by the Rev. C. L. Barnes, rector of St. Paul's Church, San Diego.

The Forward Movement in the Sunday School is probably farther advanced and more well-established in the Diocese of Los Angeles, than in any other in the West; anyway on the Pacific Coast.

The Sunday School Institute was established in 1900 and has been holding institute conferences at regular intervals for years. For the first time in the history of the institute a Sunday School Conference was held on parts of two days, June 22nd and 23rd, in the Convocation of San Diego, at St. Paul's Church, San Diego. It was a great success, going beyond the expectations of all, in attendance and interest. Among those who spoke were the Bishop of the Diocese, on "Essentials in Sunday School Instruction"; Mrs. C. E. Bentham, principal of the bishop's school in La Jolla, on "The Preparation of the Lesson"; Messrs. John L. Bacon and John S. Ackerman, on phases of the general topic of the "Man and the Sunday School"; and Rev. E. L. Howe, Secretary of the Executive Committee on "The House Department." One of the pleasantest features of the Institute was the basket supper held in the Parish House on Thursday evening, with Rev. Charles L. Barnes, rector of the parish as toastmaster. Five or six after-supper addresses were made. There were as many as sixty persons in attendance at the Institute. It is hoped that similar institutes may be held in the Fall at Redlands, in the Convocation of San Bernardino, and at Santa Barbara.

The tenth annual summer school of the Sunday School Institute of the Diocese of Los Angeles took place July 11-14, at Hotel Redondo, Redondo Beach, with fully 150 teachers, clergy and interested persons in attendance—fully one hundred at one of the sessions. The vacation school idea was emphasized this year with the result that some forty or fifty persons were in residence at the hotel during the four days. The assembly hall of the hotel was turned over to the school for the morning and afternoon sessions. The evenings and the middle of the day were free. Bishop Johnson made the opening address. The Rev. Percival S. Smith, Sunday School organizer of the District of Nevada was present as the school's chief invited speaker; his subjects being "The Child Mind," "How to Study and Teach the Life of Christ," "Sunday School Organization," and "The Sunday School in the Small Community," besides holding a conference for rectors and superintendents. Among the other subjects of speakers were four papers on Old Testament History by four of the young ladies at the Deaconess' Training School, the "Missionary Physician," by Dr. H. W. Boone, of St. Luke's Hospital, Shanghai, China; and "The Home and the Sunday School as Agencies in the Preservation of Morals," by Mr. G. C. Waterhouse, superintendent of the California George Junior Republic, and Rev. Clarence E. Webb, superintendent of the Social Purity League.

Each day was begun by the celebration of the Holy Communion in Christ Church, Redondo, Rev. C. H. de Garmo, rector, and each session was closed by the service of family evening prayer. About forty of the members of the school partook of breakfast on the last morning as guests of the rector of the parish in the Parish House—making a very delightful diversion. Among the features of the school during free hours was a basket luncheon on the hotel grounds the first day, and a bonfire gathering interspersed with roasted frankfurter sandwiches and toasted marshmallows, on the beach the last evening.

As attractive features of the services were the exhibits of several Sunday Schools—St. Luke's, Los Angeles; All Saints', Pasadena; and St. Paul's, Pomona; and also a general exhibit of Sunday School material—teachers' reference books, maps, pictures, models, etc., etc., sent out for exhibit and sale by the New York Sunday School Commission.

It is generally conceded that the four days were most delightful and profitable. It is proposed next year to spend several hours each day on a certain subject so as to give fuller instruction, following the standard course in Teachers-Training suggested by the Joint Commission on Sunday School Instruction, looking towards examinations and the receiving of certificates by teachers. *How would the Diocese of California like to join with the Diocese of Los Angeles and others on this coast in securing an expert in a certain subject or in a certain department of Sunday School work for next summer*, or even next winter—for such a summer school or Sunday School conferences to be held all along the coast? It could be done. Prof. Moulton was secured several years ago in that way. Rev. W. W. Smith, the secretary of the New York Sunday School Commission is expecting to be out in Denver next winter or summer and we might secure him for several months' tour of the coast, and there are other Sunday School experts equally as good. The executive committee of this diocese would like to hear from the Sunday School Commissions of other coast dioceses or districts in this regard.

Work Among Seamen.

My attention is arrested by a column, on page 3 of the PACIFIC CHURCHMAN, for June, headed "*Work Amongst Seamen.*" But I find that only six lines of the column have really to do with seamen. There was a recommendation that prayerful thought and consideration be given, in Los Angeles, to this phase of the missionary problem; so that, at some future time, the church may be able to deal with it.

At page 14, the Bishop of California speaks in terms of gratitude for what has been effected amongst sailors, by church work in San Francisco in the last 18 years. That port had then the evil reputation of being the most iniquitous harbor in the world for foreign sailors to enter. Now the bishop speaks of the church work on the water front as a real inspiration, influencing the whole Pacific Coast.

Why need the Diocese of Los Angeles wait "to some future time," whilst souls are perishing on its waters? Might not its communicants start at once an inquiry as to what is *not* being done by the church for sailors in each port of their diocese? Enquire how many cargo ships annually enter each port? In how many vessels is there divine worship at sea? What opportunities have men on board for kneeling in individual prayer? How many are communicants? What opportunities have they for communicating? How many of the crew possess Bibles, Prayer Books and Hymn Books? What arrangements are made for the practice of divine worship in port? and of being spiritually prepared for long absences from the means of Grace in ships where united worship is not provided?

Let communicants of churches endeavor themselves to supply deficiencies; publish the facts ascertained; and make known the spiritual conditions of life in cargo ships.

Much may be known by volunteer agencies, under clerical supervision, at little expense, to promote spiritual welfare afloat, at sea and in port; till such times as regular port chaplains can be provided as at San Francisco.

A SAILOR.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

Our own deaconess, Miss Foster, has had the pleasure of a visit (in which we have shared), from Deaconess Barlow of Boston, on her way home from the great Sunday School Convention in San Francisco.

The corner-stone for the new building of the Church of the Epiphany, Seattle, was laid Sunday afternoon, July 23. It was the happy attainment of a long wait and steady effort, under the leadership of Rev. Wood Stewart. Addresses were made by Rev. E. V. Shaylor, Rev. T. A. Hilton, Rev. Sidney T. James, and the rector.

To our Neighbor California, we are giving one of our best. Miss Octavia Seymour Deake, after nine years' service at the Annie Wright Seminary, has accepted the position of assistant to Deaconess Hodgkin at the California Deaconess Training School in Berkeley. The atmosphere of rare spiritual beauty which this missionary spirit created for us, will not be lost here while being gained there.

The bishop is spending July in the

East with a visit to Yellowstone Park en route home.

Before his departure he was the host at a delightful dinner, his guests being members of the Standing Committee, the Diocesan Board of Missions and the Ways and Means Committee. Fifteen covers were laid and plans made for the enlargement of the work during the coming year.

I wonder if Bishop Rowe pronounces his name correctly? Some people (in England) pronounce him "Erowe;" and thousands in our own country call him "Herowe!" In print, the simplified spelling "Hero," best expresses his real name. The bishop spent a Sunday with us in Tacoma, the other day. Interest in our Neighbor Alaska, her body and soul, has been greatly stimulated. A new bond welded, between the church in the Far West and her outposts in the Northland.

F. P. M.

The Diocese of Olympia, just springing forth into new life as the result of it's passing from the Missionary District and attaining independence, is in a most promising condition. We quote from a communication received from our Seattle correspondent as follows:

"This has been an exceptionally interesting year for the Diocese of Olympia, as it is an epoch making one. The convention here was inspiring and enthusiastic, with a lot of constructive work done and more planned. We are busy, busy as never before, and in many respects the Diocese of Olympia has more reason "to rejoice and be glad" than any other in the Eighth Missionary District. To paraphrase Tacoma's slogan, you may now "*Watch Olympia Grow.*"

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

A new parish house is to be erected in Sutherlin in the near future and plans have already been laid. The work is under the direction of the Rev. C. W. Baker of Roseburg.

Twenty-one parishes and missions have already completed their apportionment for the present fiscal year, which will close August 31. Total amount paid to June 1, was $935. The total amount is $1,800; balance due, $865.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop

A new church is planned for Willows. The Rev. Thornton T. Denhardt has been at work raising funds, and his efforts have been crowned with merited success. The site for the edifice was donated by the Sacramento Valley Irrigation Company.

A parish house is about to be erected in Quincy to be used for the holding of weekly services and for meetings and social gatherings until a church can be built. The plans call for a $3,000 structure, and as soon as the work justifies the move and sufficient funds are on hand a church to cost about $7,000 will be erected. The mission at Quincy is under the direction of the Rev. D. E. Holt of Oroville.

Rev. Thomas Parker Boyd, in addition to other missionary work, is endeavoring to do something toward raising funds and creating an endowment for the making of the much needed office of Archdeacon for the diocese. It is hoped that his efforts will meet with success, and that the new mission at Sonoma, over which he has assumed charge, will prosper, and grow with the growing community surrounding.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

After the death of Miss Anne C. Farthing, who passed away at her post at Nenana, Alaska, her friends made inquiry as to the most suitable memorial which could be erected. After due consideration it seemed to Bishop Rowe and others who were particularly interested that the most suitable monument that could be erected to Miss Farthing's memory would be the very much needed church at St. Mark's Mission, Nenana, Alaska. Acting on this suggestion the women of the Diocese of Chicago have undertaken the responsibility of raising sufficient funds to erect the chapel. No specific amount has been stated, but the final building will depend entirely upon the contributions given for this purpose. While passing through the States I found that many people were under the impression that the women of the Diocese of Chicago desired to raise this money entirely among themselves. This, however, is not at all the fact, as they are simply acting as agents in the matter and are most desirous that all friends of Miss Farthing and her work should take a part in this common memorial.

Mrs. F. M. Staples, No. 1100 Oak Avenue, Evanston, Illinois, is the chairman of the committee to receive contributions from without the diocese, and she will gratefully acknowledge all sums sent her for that purpose.

Charles Eugene Betticher, Jr.

Five missionaries for the Alaskan field were given a reception prior to their departure recently in St. Mark's Church, Seattle.

Rev. C. E. Betticher is returning to Fairbanks after a vacation of nine months spent in the East. He takes with him three young women, all of whom have given up comfortable Eastern surroundings for the rigors of the Northern missionary field. Miss M. S. Grider, of Cincinnati, goes to Nenana as matron in charge of the important school and other buildings situated on the Tanana river at that point. Miss L. M. Parmelee, from East Orange, N. J., is bound also for Nenana as a teacher. Miss M. V. Holgate, from Lawrence, Mass., will be stationed at Chena, where she will perform secretarial functions and other duties.

For twelve months Rev. F. W. Goodman will be stationed at the northernmost missionary station, Point Hope, 250 miles within the circle. He goes to relieve Rev. A. R. Hoare, who will have a year's furlough to visit his wife and family in California, whom he has not seen for five years.

Mr. Goodman is from Newport, R. I., although he has seen seven years' service in the subarctic country. He takes with him Howard P. Caldwell, his god-son and recently the chief boy soloist at the Cathedral of St. John the Divine in New York City.

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

Plans are being rapidly perfected for the erection of a Pro-Cathedral, together with an Episcopal residence, to cost, it is said, less than $60,000. Bishop Atwood is pushing the project forward with his vigor, and the present plans call for handsome structures.

The Rev. Creighton Spencer, formerly of New Windsir, New York, has assumed charge of St. John's Church, Bisbee.

The Chapel of the Good Samaritan at Fort Defiance was consecrated by Bishop Atwood recently. It is to be for use among the Indians.

DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

Rev. Owen F. Jones of Crookston, Minn., has become general missionary of Eastern Oregon, with residence at Hermiston, Oregon.

Rev. Charles H. Powell of Rock Springs, Wyoming, has taken charge of Ascension Church, Cove, Oregon.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The Very Rev. Everett P. Smith, dean of the Cathedral, is spending his vacation in Spokane, and quiet prevails in the diocese generally on account of the summer season.

Bishop Funsten visited the northern part of the State early in the month, and administered the rite of confirmation at Coeur d'Alene on July 9th.

Bishop Funsten visited Hailey on July 1st and confirmed a class in Emanuel Church. On July 2d, Ketchum, in the same section, was visited.

DISTRICT OF NEVADA.

Rt. Rev. H. D. Robinson, D.D., Bishop.

The Archdeacon's notes in this District are always interesting, and it is evident that the Church in Nevada is going forward and gaining ground continually. We reprint a few extracts from the journeys of the Archdeacon as contained in the *Neveda Churchman*:

Golconda.—The young people of the mission at this place have been active during the last month and under the leadership of Miss Gladys Backus have raised money for an organ now in place in the chapel of "The Holy Nativity." The congregations here are not large but as the mining interests are upon the up-grade, we look for more people and greater concern in churchly matters.

Dayton.—We are to suffer a great loss at Dayton in the resignation of three of the teachers in the public school, who have been earnest workers in the Sunday School. Prof. Bartlet, principal of the high school, has been our Sunday School superintendent. It will be very hard to replace our loss. Congregations are good at Dayton always.

Tonopah.—During a recent visit to Tonopah, I held a parish meeting. An election of vestrymen for the present year resulted in the re-election of Mr. Mackintosh and Mr. Mills, together with five new

members. One of the best choirs is in the church at Tonopah and great credit is due those who notwithstanding the services are irregular, are so faithful in the preparation of choral masses and vespers.

Fallon.—On Trinity Sunday the Bishop and Mrs. Robinson visited Trinity Church, Fallon. The Bishop celebrated the Holy Eucharist and preached at 11 o'clock to a very good congregation. The Archdeacon held service on the first Sunday after Trinity.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

It is announced that plans are being laid for the erection in Spokane of a new cathedral to stand upon the site now occupied by All Saints' in the Washington city. The structure is to be of mammoth proportions and may take a great many years in the building. In the meantime the project of enlarging the present edifice to take care of the growing congregations is being talked over.

A church children's home with special arrangements and accomodations for the care, health and development of the child is in operation in Spokane. The plant occupies a city block. The playgrounds are large and well appointed, and two large dormitory tents for sleeping purposes—one for the boys and one for the girls, are maintained. Aside from the physical development of the charges a religious training is enforced in a home atmosphere. Especial care is given to the training of the character and habits of the charges.

Replacing the oldest pipe organ in the State of Washington, that of St. Paul's Episcopal Church of Walla Walla, which was burned by the fires of last winter, arrangements have just been made for the purchase of a $5200 Kimball organ. This will be the finest instrument in Eastern Oregon or Washington, Spokane excepted.

The fires of last year, of which there were three, succeeded not in the purpose of destroying the church, but the old pipe organ, which was the pioneer among the pipe organs of this state, was burned so as to be useless.

The new instrument will be one of 18 stops with two manuals and pedals with the key desk detached from the organ and will have every new device and improvement now provided for modern pipe organs. Choir Master H. A. Casey made the selection after a visit to all important cities of the Northwest.

The organ will be ready by Christmas when Mr. Casey will have a vested choir of thirty boys and ten men.

St. Paul's parish is the oldest and one of the largest in the Northwest.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

Rev. Wm. H. Webb, for nearly two years in charge of the church at Reedley has resigned, and assumed charge of the work at St. Paul's Church, Visalia.

Miss Marian S. Hanson, daughter of Dean Hanson of Fresno was married at Grace Cathedral, San Francisco, on July 4th to John Butler Goodrich of Hartford, Connecticut. The ceremony was performed by the archdeacon and only the immediate relatives of the couple were present.

St. Stephen's Church, San Luis Obispo, Rev. C. H. L. Chandler, rector, celebrated the opening of its new guild hall on July 5th. The building is commodious and convenient, measuring 26x50, and the members of the congregation and friends of the parish assembled to do honor to the occasion. Mr. Chandler is to be congratulated in the completion of the structure, which was largely the result of his efforts.

According to the Church Register St. Luke's Mission, Merced, has just passed through the most successful year in her history.

With a communicant list of forty the average attendance during the last twelve months was 36.

The number of persons baptised this year exceeds those of nine years previous.

We have the distinction of having the first ordination service held in the District of San Joaquin.

Bishop Sanford has confirmed a class of six persons and there are already several persons desirous of being confirmed in the Fall.

The baccalaureate service was so well attended that those who could not gain entrance stood out in the street.

The Ladies' Guild has raised several hundred dollars and put the church building in good condition.

Thirty out of forty communicants are taking the PACIFIC CHURCHMAN.

The contract is about to be let to build a handsome rectory block at a cost approximating $3000.

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The Canvassing of All Saints' Parish, San Francisco

The portion of the city comprised in All Saint's Parish is small, compact, and thickly populated. In some respects it is an easy district to canvass, because the distances are not great. One can walk from one end to the other of the district in ten minutes. On the other hand, the many flats and apartments to be visited compel much climbing of stairs with the certainty in many cases of finding the occupants out or unwilling to be interviewed. By keeping at the work continuously in rain or shine, however, it was found possible to cover the district in three months. Out of 4500 families visited, the religious affiliations of 2400 were ascertained. One-third of these were discovered to be Roman Catholics, one-eighth Episcopalians, one-twentieth Jews, one-fortieth Christian Scientists and about the same number refused to answer any questions. Less than one-third assigned themselves to various Protestant denominations and one-sixth gave no preferance whatever. Of the very small number of those who looked upon the canvasser with suspicion, the majority simply closed the door with a decided negative. Others made such remarks as "Nothing doing," "we don't bother with it," "we're all fixed here," "what right have you to ask such a question." To offset these rare exhibitions of incivility, it must be said, that the information was generally given readily and in some cases even cheerfully. Many opportunities were afforded for intimate conversation on religious questions. And it may be that in some few instances habits of church-going have been revived.

So far as our own church is concerned it is a lamentable fact that 100 church families were discovered who had never connected themselves with any church in the city since their arrival. Nor has any considerable number of these families so far as known put in an appearance since the canvass at the nearest parish church. About fifty were found to be connected with other parishes in the city thus weakening to that extent the attendance at All Saints.

The most appalling feature of the situation however, is the number of non-church goers. If the same ratio prevails throughout the city, and in less respectable neighborhoods, the ratio must be greater, it means that out of a population of 450,000, at least 75,000 are not found in our churches. The census of one small district of course is not a fair test. But it is probable, that 75,000 is an underestimate if one can judge from the Sunday crowds that gravitate in every direction except that of the church.

In a recent article by the Rev. J. R. Perkins of Alameda, quoted in the Literary Digest for April first, the statement is made that there are less than 12,000 Protestants in San Francisco today, as against 20,000 before the fire when the city was about half as large. The present writer feels sure that these figures are incorrect. The Episcopal Church reports about 2,000 communicants and it is hardly possible that all the Protestant denominations combined numbers no more than 10,000 members. It would be safer to say that there were 30,000 Protestants at the present time. And yet if one has reference to the mere fact of church attendance on an ordinary Sunday, 12,000 is none too large. Probably 6,000 would be nearer the mark.

The situation in any case is one to cause some searchings of heart. What can this little group of Protestants do to hold its own? Is it not pointing the way to the necessity of Christian unity? How much better to have a few strong organizations well equipped and supported than a number of independent small ones each one struggling for an existence? It is an old and trite question perhaps and yet it comes home with fresh force and interest, as well as anxious concern by such a canvass as the one just described.

W. E. H.

BIBLE STUDY AND TEACHER TRAINING.

The new Board of Christian Education, through its sub-committee on teacher training, has entered actively upon some lines of work. It has the following announcements to make to Sunday School teachers and anyone who desires knowledge of the Bible and other correlated subjects.

Bible classes in the Old and New Testaments will open the first week in August at the Diocesan House, 1215 Sacramento Street, and the same work will be started in Alameda County as soon as those classes are organized.

The work in religious education at the new Divinity School, San Francisco, and the Deaconess School, Berkeley, will be open to all Sunday School workers, and credits will be granted in same toward a teacher's certificate. The Deaconess School opens Sept. 5, the Divinity, Sept. 13. The hours at these schools will be given in the next issue. Those wishing to enter classes at the Diocesan House should attend the first general meeting for organization, Thursday, August 3, at 10:30 A. M. For further information, address Caroline L. Fiedler, 1215 Sacramento Street.

It is hoped that many, very many will enroll for work in all these classes. If you are a teacher with a few hours in the day free, come and find the joy of greater preparedness for your work; if you do not know your Bible well, come and study with the rest; if you have never read your Bible with its human heart line close and clear, with a forward vision, and a backward reach, come and learn to do that now.

Any parish not within easy reach of these centers will be advised if help is needed and desired. But study the Bible as best you can—come to it everywhere with a zeal to know its best, to live its lessons, to teach its life!

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Some Experiences of a Missionary in the Philippines

Though unsigned, this comes, sufficiently vouched for, from the Church Missions House.

One does not become a missionary because he is in search of adventure. But, going from the highest and only true motive, adventure awaits one.

When the church sent me to the Philippine Islands nine years ago I little knew what was before me. My first year was spent in the island of Cebu. The disturbances which followed our war with Spain and the insurrection had scarcely quieted down. My first duty was to live among the Filipinos until I had learned what Malay character meant, whether for good or for evil. Up and down through the island I rode on horses placed at my disposal by the army. At night I would stay with the *presidente* or the *secretario* of the town, or perhaps with the *padre* in his *convento*. By day I would inspect the schools and make recommendations as to the appointment of teachers; or accompanied by a guard of soldiers or by one of the *principales* (who himself might be an *insurrecto*) I would pass on to the next town.

Four American teachers, fine young fellows from the Middle West, arrived one day from Manila. They were told that it was unsafe to walk into the country about Cebu. They thought there was no danger. I had the sad duty of burying the bodies of these young men when they were brought in later by the searching party, terribly mutilated.

A young soldier was to be hung by military order for a murder committed. How well I remember the night I spent with him in his cell, the privilege of standing by his side on the scaffold and his last words, which were a plea, not for himself but for his comrades.

The cholera travelled from town to town like fire in tall grass. Everywhere there were passing funerals. Bodies were waiting interment because helpers were so few. I remember the blind old priest who was going with the body of a child to the *Campo Santo*. A young man was supporting him because of his infirmities and he was reciting the burial office from memory as he moved in the procession.

Travel by land became too hazardous because one had to accept such food as the natives gave. I bought a ship's cutter rigged with jib and mainsail and cruised around the island. The first five days I was detained in the harbor of Cebu by the quarantine officer who had no faith in my ability to navigate those treacherous coasts. He thought that five days anchored in the harbor while a typhoon was blowing would discourage me so that I would give up the trip, but I was released at last and the cruise took thirty days. I would not have missed this adventure for a thousand dollars—but I would not repeat it for ten thousand. Wading up to a town through a mangrove swamp while the tide is out, running in behind a line of breakers at night to find entrance to a river which should have been there according to the Spanish maps, trying to slip on a flood tide through the straits at Tanyon, between the islands of Negro and Cebu before the whirlpool got in motion again—these are some of the adventures which one is glad to have experienced but does not care to repeat.

I learned something of Malay character and then the bishop sent me to apply the knowledge among the headhunters of Northern Luzon. These people had never been touched by any form of Christianity What an interesting race of savages they were with their *canacs*, or sacrificial feasts; their *gansas*, or copper gongs, which they beat in rhythmic dances with the jawbone of a human being; their keen sense of humor and their fondness for their children.

How well the bishop remembers his first visit, when he had to sleep with the boys in the loft under the grass roof, and when little Francisco waited on table dressed only in a paper collar!

That was six years ago, but the last time the bishop came hundreds of Christian Igorots, the produce of our mission of St. Mary the Virgin, Sagada, met him on the boundaries of their town and accompanied him to the church, where the first act of his visitation was to go up to the altar and to give the people—now Christians—his solemn benediction.

Times indeed have changed at Sagada, Our people there no longer go on their headhunting expeditions but each Sunday crowd the temporary church to overflowing and bring their children to baptism and instruction.

A huge cross, erected by the Igorots themselves on the mountain above the mission one Good Friday morning, may be seen for miles around and tells that the day will come when the entire population of our district, consisting of many thousands, will be Christians.

But opportunity for adventure there still is at Sagada, and indeed the great Cross on the mountain top is the symbol of it.

COAST BROTHERHOOD CONFERENCE, SEPT. 10.

The preliminary arrangements for the Brotherhood Conference at Seattle next September have obtained greater headway than even the most sanguine of its promoters hoped to have by this time. An unusual interest has been awakened in Oregon and British Columbia, as well as throughout Washington among the Brotherhood men and Churchmen in general. Among the speakers will be the well known Brotherhood worker, W. C. Sturgis, Ph.D., of Colorado. Bishop Scadding, of Oregon, also will be there with his energetic helpfulness in awakening spiritual life, and many other prominent workers and speakers. Some 150 to 200 delegates are expected to be present, who will be entertained by the Seattle men. Arrangements having been made for lodging all delegates in the dormitories and clubhouses at the University. The meals will be supplied in one large dining-room in one of the former buildings of the A. Y. P. E.

By this plan the delegates will live together for the three days of the Conference that they may have every opportunity for personal help and suggestions from each other. The addresses and meetings will be held in University buildings, All Saints' Church close by, and the downtown mass meetings at St. Mark's and Trinity Churches. The several committees in charge of different branches of the work hold frequent meetings, and it is believed that the conference will be one of the most important ever held on the coast by the Brotherhood.

During the Diocesan Convention the Local Assembly held a service which was well attended by clergy and lay delegates to the convention as well as Brotherhood men. Fourteen Brotherhood men formed the choir and short addresses were made by Bishop Keator, A. J. Quigley, president of the local assembly; Rush S. Drake, H. F. Blogg and Prof. F. M. Padelford.

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The Pacific Churchman

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Editorial

The former editors of the PACIFIC CHURCHMAN, Bishop Louis C. Sanford and the Rev. D. O. Kelley, under the present management are acting only as "editorial writers" responsible for these two pages of the paper.

THE DEPARTMENT COUNCIL.

The official notices of the approaching meeting of the Eighth Department Council have been sent out to the bishops and diocesan secretaries. All the continental Conventions and Convocations have elected delegates, representatives of the Board of Missions have expressed the intention of being present, and a good attendance at Sacramento in October is confidently expected. Additional interest is promised because of the first Departmental Sunday School Convention which, in obedience to a new general canon, will be held coincident with the Council. It is understood that the committee is at work preparing the program and while no hint of the subjects to be discussed has been given but there is no question that the conferences will exhibit the same spirit of devotion and enthusiasm which inspired the previous meetings at Spokane and Portland. In the interim, two and a half years, since the last meeting, missionary history has been making rapidly. Quite the most significant event for this Department has been the advent of the Laymen's Movement, with its remarkable conventions held in our chief cities, and the impetus it has given to the missionary education of our parishes; and quite the most important subject therefore to claim the attention of the Council will be the conservation and extension of the influence of the Laymen's Movement. This practical topic ought and will receive a large share of its deliberations.

ARE LEGISLATIVE POWERS DESIRABLE.

By the terms of its creation the purpose of the Council is fulfilled in its conference sessions. It is not a legislative, but a deliberative body. As such it has been an undeniable success. It's stimulating and integrating influence for missions has filled a large need. It has been more effective because more intimately related to our dioceses than the missionary council of the whole Church which it has supplanted. The old missionary council had its legislative counterpart in the General Convention, of which it was in a sense an echo. The Department Council has no legislative counterpart. But unless we misread tendencies, some legislative power must be conferred upon it, partly because the Council itself will inevitably seek to crystallize its deliberations into action and partly because matters requiring action will be increasingly referred to it by the Board of Missions or by the General Convention. Illustrations of both these points are at hand. Our delegates to Sacramento will be asked to discover whether the Department cannot provide at least a portion of the traveling expenses of those gentlemen who represent us in the Board of Missions. Shall we elect members of the Board and ask them to go to New York four times a year and expect them to contribute a thousand dollars apiece, whether they can afford it or not, for the privilege? This paper can decide the question as well as the Department Council, for whatever the latter may think ought to be done, the utmost it can do is to pass a resolution. Two years ago at Spokane it seemed to the Council that the Eighth Department ought to assume the Seamen's work on the Pacific Coast now maintained by the Church of England. Accordingly a suitable resolution was passed asking each diocese and district in the continental portion of the Department to contribute $24 the first year and to increase the amount by $24 each succeeding year until the whole sum needed should be forthcoming annually. To make this resolution effective it must be endorsed and an adequate appropriation made each year by every diocesan convention concerned. In some conventions this has been done, in others the resolution was referred to harmless committees and in others still the resolution was overlooked altogether. Other matters broached at Spokane and probably to be revived at Sacramento are the work among deaf-mutes and that among Orientals. Many are convinced that more could be done in these interests by concerted departmental effort than by isolated dioceses. Undoubtedly every missionary problem concerns the whole Church, but special responsibilities like these just mentioned are most clearly perceived in the sections where they originate. The Council may feel departmental action to be imperative and it may therefore—pass resolutions. But these are wholly inoperative unless they receive the unanimous support of all the diocesan units in the Department.

THE PROVINCIAL SYSTEM.

Whether the Department Council can continue to be a purely deliberative body is questionable. Whether its value would not be increased if to its functions were added the means of making its representative action effective is worth debating. The provincial system as an excuse for the titles and regalia of medieval Christianity may be indefensible, but a provincial or departmental system which supplies the administrative link a growing church needs is another matter. At any rate if the usefulness of the Department Council in the direction which its development seems to be taking is to be promoted, some method should be devised which, safeguarding every diocesan right and every privilege of the General Convention, shall secure for its recommendations an attention they do not now obtain.

It might be worth while to have in the other dioceses of the Department an institution which in the diocese of Los Angeles is highly valued. The concentrated population in that diocese and the accessibility of the beaches, at one of which the annual Summer School of the Sunday School Institute is always held, makes it possible for large numbers to attend at slight cost. This is an advantage which other sections do not possess. But the convenience and attractiveness of the meeting place does not explain the enthusiastic attendance which every year increases. That must be accounted for by a remarkable *esprit du corps* among the Sunday School workers in the diocese of Los Angeles and by the complete and interesting program which is presented. Los Angeles is fortunate in the leaders at its command for the several courses offered, but we would hesitate to say that in this respect it is to be envied above other dioceses. The advisability of holding similar summer schools at other points in the Department might well be placed on the calendar for discussion at the coming Sunday School Convention in Sac-

ramento, and the testimony of the Los Angeles delegates should be called for.

Are not missions "interesting"? Do they not bring results? Are they not "practical"? Whoever has doubts, let him read the following items just sent us from the Church Missions House, also "Some Experiences of a Missionary in the Philippines," which we have turned over to the news editor as better suited to other than these editorial pages:

"The only regular service for English speaking residents in Hankow, China, is that in the Church of St. John the Evangelist, conducted by the Reverend Arthur M. Sherman, of our Mission. Mr. Sherman is widely known as the pastor of the Hankow foreign residents and gives about a third of his time to the English speaking work. At the services on Easter Day the church was so crowded that chairs had to be placed in the aisle. The offering was given for missions and amounted to $361. This gift was all the more significant, coming, as it does, from people who live in an English-speaking community of a foregn land. Too often such communities manifest a disposition to oppose rather than to help mission work."

"About 600 Japanese live in the city of Hankow, China. The only Christian work among them is that carried on by our own Church. Five were recently confirmed by Bishop Roots. At the confirmation service an offering of $17 was made toward the fund for the endowment of a Japanese episcopate."

"Miss Mary R. Ogden, one of the nurses at St. James' Hospital, Anking, was recently called to Hwai Yuen in the northern part of the province to care for Dr. Cochran and Mr. Morris, two Presbyterian missionaries, who were desperately ill with famine fever. Her help was greatly appreciated by our Presbyterian friends and she is able to report the patients well on the way to recovery. A striking incident occurred in connection with their illness. Fifty famine refugees, who had been under Dr. Cochran's care, went to one of the local temples and there, in the presence of the idols, signed a paper expressing the wish that each of them might sacrifice one year of his life in order that Dr. Cochran might live fifty years longer. This paper was then respectfully presented to those who were taking care of him."

"China seems as natural as ever," writes one of our missionaries upon his return to work after a vacation in this country. "It is a beautiful country in the spring. I have just come in from a few days' boat trip. The wheat is heavy and deep as far as you can see from the canal banks. The famine and the plague have not reached us south of the Yangste Kiang.

There is progress in the mission generally, but I observe it more especially in our district of Zangzok. The Men's Auxiliary of Zangzok have doubled their contributions for the new station that the native Christians are supporting at Quinsan.

Last Sunday, fifteen men were confirmed—the largest class Bishop Graves has received for confirmation at Zangzok. All could read, except one old man, a farmer, 72 years old. However, his heart is all right. He walked fifteen miles to the church house from his home in the country on Saturday, to be confirmed on Sunday. He is very regular attending services in his own village. We hold services there twice a month."

The latest available information, up to July 3, is that the receipts at the Church Missions House, New York, for General Missions, upon the apportionments, are $100,000 larger than at the corresponding date a year ago. This is good news. Our own Eighth Department shares in this advance to the extent of $1400. And yet there are delinquencies here which are hard to account for or excuse, parishes which have actually given nothing, in which apparently no effort has been made whatever to meet their apportionments, or from which so little has been received that it is evident that only here and there an individual person has contributed, or that possibly a perfunctory collection was taken up, perhaps at an early celebration or an evening service, when few were present, and they unprepared by previous notice for more than the usual small undesignated offering of a dime or a quarter.

Surely these things ought not so to be. There *must* be in every considerable congregation of the Church those who do care both for the cause of missions as a matter of high Christian principle, and for the reputation of the parish to which they belong and who will feel chagrined when it is published to the world as delinquent in this matter. If these words come under the eye of any such there is still time before the end of the year on August 31, to *do something* to fulfill the duty and correct the record. But make sure that what is given finds its way immediately to the missions treasury, and is not held up somewhere on the way. For some parish treasurers, and even rectors, are very slow, not to use a more emphatic term, in forwarding such contributions, and will bear being prodded a bit.

A little more specifically, it is now believed that all of the missionary districts in the Eighth Department will meet their apportionments in full, some of them going considerably beyond that. There are one or two weak spots in the San Joaquin, but enough of the smaller missions have overpaid to more than make up for the delinquencies of these one or two parishes. Los Angeles will not fall much if any behind. As to the Diocese of California—well, several of the missions and smaller parishes have already overpaid their apportionments, which will help to make up for deficits "higher up," but it is to be feared that if the apportionment upon the Diocese has not all been met by the last of this month some one who ought not to be called upon to do so will feel impelled for the credit of the Diocese to make up the deficit with a personal check.

The unanimity with which the selection of the site for the Panama-Pacific Exposition has been made, together with the general approval and good feeling which followed, promises well for the great undertaking. We trust it will be kept upon the highest possible plane, artistically and ethically, in all its conceptions and ends, from the first shovelfull of earth that is turned to the last penstroke in the closing up of the records after all is over. In this way only will it prove a credit and a blessing to the city, state and nation. Let mere selfish pride and sordid greed be kept away; and along with the development of beauty and true grandeur in the plans and their fullest realization, may the minds and hearts of the people be attuned the more to pure impulses and noble aspirations.

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The Diocese of California

Bishop William Ford Nichols and his family arrived in Shanghai on their round-the-world journey during the latter part of June. They will sail directly home from China and are due to arrive in San Francisco about August 25th. Many affairs of importance to the diocese await the coming of the Bishop. There are vacancies to be filled in several parishes, and many rectors are holding their confirmations for Bishop Nichols' return.

Rev. W. T. Renison, rector of St. John's Church, Stockton, is temporarily in charge of St. Stephen's Church, San Francisco.

The Very Rev. J. Wilmer Gresham, Dean of Grace Cathedral, has gone east on a six weeks' trip, and will attend the Du Bose Reunion at Sewanee.

The Rev. Edward Morgan, rector of St. Luke's Church, San Francisco, is summering in the British Isles. He is expected home this month.

The Rev. Clifton Macon, rector of Trinity Church, Oakland, and his wife are spending a two months' vacation in British Columbia.

Is there anyone in the diocese who has an organ that can be donated for church use? One is needed for a mission in San Francisco. Communications in this connection should be sent to the archdeacon.

The Rev. Lee A. Wood of the District of San Joaquin, is temporarily in charge of St. John's Church, Ross, during the convalescence of the Rev. H. C. Carroll. Mr. Carroll is gradually recovering from the unfortunate automobile accident of June 6th.

Under the auspices of the Ladies' Guild a very enjoyable social and entertainment was held in the Parish House of the Good Samaritan Mission on Friday evening, July 28th. The proceeds are to aid in paying for the chapel carpet.

Mrs. C. M. Marrack, widow of the late Rev. Cecil Mortimer Marrack, left San Francisco early in July for Manila to join her parents. The members of the vestry of St. Stephen's Church, a large delegation from the congregation and a host of personal friends gathered at the steamer to say a last good-bye, and many were the regrets at her leaving.

The Rev. H. C. Carrol has returned home from the hospital and will leave shortly for Santa Cruz. He expects to be away until the middle of September, and during his absence the Rev. E. Bradley will have charge of his work.

It is rumored that Mr. Bradley will leave Tamalpais Centre and seek parish work again.

Plans are being laid by the Rev. Hamilton Lee and others interested in the building of an Episcopal Church at Niles, to erect a guild hall at an early day, to be used by the women as a chapel for religious worship, and as a meeting place for the societies. The sum of $600 is now in the treasury and the church owns a corner lot in the center of Niles which is free from debt.

Two memorial windows, presented by Mrs. Elizabeth Mills Reid, wife of Ambassador Whitelaw Reid, are being placed in the east and west ends of the new church of St. Matthew, at San Mateo. The windows, which arrived from London during July, were given by Mrs. Reid in memory of her parents, Mr. and Mrs. Darius Ogden Mills.

The Cathedral Mission of the Good Samaritan is very anxious to obtain donations of clothing for distribution among the poor, who constantly make calls upon it. The clothing bureau is one of the most necessary adjuncts of the work of the Mission, and the demand is usually greater than the supply. Donors need not be forced to send garments to the Mission, which is located at Potrero Ave. and Twenty-fifth St., but if they will ring up Mission 7236, a conveyance will gladly be dispatched to any address in the city to call for them.

The laying of the corner-stone of the new All Saints' Church at Elmhurst will take place on Saturday afternoon August 5th at 3 P. M. The church building is to be erected at a total cost of $3,000, and is to be of the shingled style. The entire structure is however not to be completed at this time. The archdeacon will have charge of the ceremony, and a full attendance is desired. Those who go over from San Francisco should take the 1:40 P. M. boat and Oakland train, getting off at Melrose. From there take the 14th Street car to 96th Avenue or what was known as Bay View Avenue.

It is with great satisfaction that the committee appointed by the Bishop of California to establish a Home for Aged and Infirm Clergy, at Pacific Grove, Cal., can announce the gift of $2,300.00, for the erection of the first Clergy Cottage. The building is to be placed on the Home grounds, and, it is to be hoped, will soon be surrounded by others which will provide shelter for those who have given their youth and strength to the service of the church.

This is the first attempt that has been made in this country to provide a place where the clergy of our church can find homes with congenial surroundings, when compelled to give up their active ministry, and all the conditions are so favorable that the effort should commend itself to all church people.

To the generous layman who has made it possible to erect this first clergy cottage, the committee would thus publicly express its sense of obligation. The donor does not wish his name to be published, but it is no breach of confidence to say that he is a member of the Church of England, who is on a visit to this coast, and a man whose kindness of heart and whose high Christian character are an inspiration to all who know him.

HAMILTON LEE.
Chairman of Committee.

Mrs. F. S. Hamilton, the gifted and talented agent of the American Bible Society for Mexico, and delegate to the International Sunday School Convention held in San Francisco this month, was shipwrecked on her way to New York. With the other passengers she was saved, but the shock was so great as to necessitate her staying in the East with her people for rest and recuperation.

St. Peter's Parish News

Published Monthly

For St. Peter's Church, San Francisco, Jones, between Greenwich and Lombard Sts.
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(3) From Sutter, Clay, Washington, Union, and all lines running East and West (except Geary and California Sts.), transfer at POWELL or MASON to Car running NORTH; alight at GREENWICH ST., and walk West two blocks at JONES STREET.

The above routes are the EASIEST and QUICKEST ways of reaching St. Peter's, and mean an easy walk of only two blocks from Mason and Greenwich Sts. to the Church on Jones, between Greenwich and Lombard Streets.

The rector has gone to the High Sierras for his Summer vacation and will be away on the first, second, and third Sundays in August. On the first Sunday in August the Rev. Webster L. Clark, an intimate friend of Mr. Miel, will officiate at St. Peter's.

On the second and third Sundays in August the church will be closed. There will be no services or Sunday School on these Sundays. On the fourth Sunday in August—August 27th, regular services and regular sessions of the Sunday School will be resumed.

To parents and Sunday School children: There will be no Sunday School on the Sundays: August 13th and 20th. The regular Fall term of the Sunday School will begin on Sunday, August 27th, at 9:45 o'clock.

In response to the call given in this column last month, and to the special notice given from the Chancel on the Sunday precedent, a meeting of the Guild of St. Peter's Church was held in the Guild Room on Thursday, July 13th, 1911, at 2 o'clock P. M. At this meeting, of the Guild with the rector, Mrs. Bianchi was chosen president; Mrs. Brown, secretary; and Mrs. Whittle, treasurer. These ladies will be the officers for the year 1911-1912. It was decided to resume regular meetings of the Guild in September. Timely notice will be sent to all active members.

The Altar of St. Peter's will shortly be enriched with two beautiful candlesticks. This gift is due to the fine sympathy of Mrs. A. C. Kains. The candlesticks are a memorial to Ernest Miel, younger son of the rector, who entered into the glory and rest of paradise on January 12th of this year. Ernest was crucifer and server at the Altar of St.

Paul's Sacramento, his father's church, and this, with his singularly sweet, pure, and upright life, as a son in the house, and a son of the church, makes such a memorial especially appropriate. Truly, the dear lad was a light. The candlesticks bear the inscription: "In Memoriam Ernest, 1891-1911, Younger Son of Rev. C. L. Miel, Twice Rector of St. Peter's Church. 1891-1911." Following this inscription the Gospel candle-stick bears the text: "Arise, shine, for thy light is come." And the Epistle candle-stick: "Awake, thou that sleepest, and Christ shall give thee light."

Communicants Enrolled:
August 1, 1911 55
Sunday School Children:
August 1, 1911 35

Our choir: Mrs. Jacobson who has so faithfully and long served St. Peter's as its leading soprano, has left San Francisco, owing to her husband's business promotion. This leaves a gap in our choir —a gap in ranks none too fully filled.

Miss Maxwell, our very efficient organist, and the rector, hope that the early Fall may see a good choir in the Chancel of St. Peter's. Arrangements are making for a focus of four voices. Others should volunteer for this service of God. Members of the congregation who can sing, and read music are hereby invited to send their names to Mr. Miel. For all who sing in the choir the observance of the two rules following is absolutely compul sory: First, regular attendance on choir rehearsals; second, regular attendance on Sunday morning service.

(Signed) CHARLES L. MIEL.

General Church Work

RAISING THE MISSIONARY APPORTIONMENT.

I have been much interested in the article on the editorial page of the last issue with regard to missionary monies. Perhaps my experience in raising apportionments may be of interest to the clergy and to parish vestries. I am an enthusiastic advocate of the "Duplex Envelope System," having arrived at this happy state after a process something like what is described below.

Experience has taught me that quarterly offerings and special appeals are a burden to the flesh and have comparatively no value from an educative standpoint. Then I began to study the Duplex system, on the advice of another enthusiast, and I observed the following points in its favor: (1) It is now the official system of the Church, i. e., it is used and recommended by the Board of Missions; this alone gave me pause.

(2) It rests upon the scientifically sound principle of "Missions every Sunday"; this appeared to me to be unassailable psychology, pedagogy, theology and ecclesiology—or almost any other kind of "logy."

(3) The claim that experience had proved that the more a parish gave for missions the more it would give for local needs. There may be a wee bit of self-interest about this, but inasmuch as I had local needs not a few, it seemed to me important, if true.

So I decided to take the bull by the horns. I discarded our old envelope system and sent to the Board of Missions for a set of Duplex envelopes, which all will admit was a very bold stroke considering that they are sent out free under certain conditions and you cannot lose under the system in any case. Then I sent out a plain parish letter containing a pledge card and asking the people to hand in their pledges and get the new envelopes at Church next week. In the letter I explained the following:

(1) Just what the system is, which was rather unnecessary, it is so simple.

(2) That by the new system our apportionments could be easily covered by many small offerings from many people instead of a few large gifts from a few, inasmuch as the money would come in in little driblets which no one would miss—"little drops of water," you know. This is an immensely important point, for while a man will groan and moan if he is asked to make a "special offering" of $2.50 for missions—or refuse altogether—that same man will cheerfully put ten cents a week in the mission side of his envelope; and that, you see, comes to $5.20 per year, and he will never miss the money! Out of nearly a hundred subscribers I have less than a dozen who do not give to missions.

(3) That the system would increase our current revenues as well.

"That our Easter offering (hitherto devoted to missions—which were not heard of for the rest of the year)—would be set aside for a parish house fund or something of that kind to remain untouched unless we failed to pledge our missionary sums, in which case the deficit would be made up from the Easter offering.

Well, what was the result? Every claim for the system was more than justified.

(1) Our apportionments will be more than paid.

(2) Our current receipts have been increased, and I have ordered a larger number of envelopes for next year.

(3) My people are thinking of missions *all the time.*

(4) And that it has not been a strain on the finances of the parish is proved by the fact that we now have in the bank an Easter offering of over $250.00 and have spent as much more on parochial improvements besides.

Oh, yes, I know "conditions are different" in other parishes! I did not expect it to succeed myself for the first year, and told the Vestry so; but I knew it *had* to succeed some time or other—as it will elsewhere—because it is based on the only right principle, namely, "Missions every Sunday" and "Everybody help." But I can hear some one say something about "selfish Easter!" There is nothing to prevent the Easter Offering going to missions as well if the parish sees fit so to order. And when we get a parish house and a few other much-needed tools to do a little missionary work among our own young people, then probably we shall give our Easter money as well to others. In the meantime at least our apportionments are, and shall be, paid in full or more. The Duplex System has its faults, no doubt, but nevertheless it has worked like a charm in this parish.

COUNTRY RECTOR.

A wide-awake Church editor in a mood of mercifulness extends absolution to those who must sleep in church. He says: "Drowsiness in a congregation is due to a multiplicity of causes, and the right kind of study of these causes should be followed by needed reforms. If drowsiness is induced by the hypnotic voice of the preacher, that preacher should change his tones. If it is caused by the stagnant air of the church, the sexton should be taught his duty. If it be due to the fact that there is no sermon to listen to, then the preacher should prepare a real sermon. But after all reforms have been inaugurated, all precautions taken, and all safeguards placed, there are some who will sleep in church and whose snore will be heard in the land. It has been so ordained, we are almost tempted to think. L'Envoi: If one should feel that he must sleep in church, let him shun the front

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pews and the "amen corners." One church sleeper in a prominent position has destroyed a multitude of sermons."

The terrible plague which has been ravishing Manchuria has furnished a great opportunity for missionary endeavor. The pest is so appallingly malignant that one authority declares there has not been a single recovery. Others think that 3 or 4 per cent have been cured. Practically, however, to be smitten with the plague is to die in a few hours.

What would have happened to China—and perhaps to the whole world—but for the presence of the missionaries, and particularly of the missionary physicians? The service rendered by them was not restricted to their own region. Up to the north went doctors and medical students from many missions and institutions, giving advice and suggestion to quarantine officials, and organizing the work of the Chinese doctors. Clergy and nurses also have gone to assist in the work of relief and prevention. Our own mission is represented by the Rev. T. L. Sinclair, the Rev. J. M. P. Gill and Miss Mary Ogden.

Of course those who went to save others could not hope—nor did they expect—to save themselves. One of the most promising and efficient, Dr. A. F. Jackson, a young Englishman who had recently come to China, was an early victim. At the request of the Chinese Viceroy he had volunteered to care for a trainload of coolies who had been discovered to have the sickness among them, and who had been turned back at the Manchurian border. The coolies began to die, the toll of deaths reaching eighty before Dr. Jackson contracted the disease. Clad in a long white covering, with rubber boots on his feet, a mask and hood over his face and head, and breathing through lint, damp with a solution of carbolic acid, he made his rounds daily from inn to inn.

When he discovered in himself the first symptoms of the disease, it is said that he tried to hide, so that he might not impart it to anyone. Fellow-missionaries, however, went to him and endeavored to save his life, but without avail.

The service in memory of this young martyr was held in the Scotch Presbyterian Chapel at Mukden, and H. E. Hsi Liang, the viceroy of Manchuria to whose call for aid he had responded, delivered a remarkable address.

There has been a serious falling off of the number of baptisms and of confirmation in the church in England in the last few years. It is probably the simple fact that it is owing to an equally serious and increasing falling off in the natural birth rate among the English people.

"Five former Episcopalian ministers were among the candidates for the priesthood ordained at Overbrook, near Philadelphia, the other day by Bishop Prendergast," says a Roman Catholic publication. We are not in the habit of bragging of the Roman divines received into our priesthood, although the figures might startle some of our brethren of that branch of the Catholic Church.

The Archbishop of York evidently has a high opinion of choir boys. Distributing the prizes at the York Minster Choir School the other day, he said he had had "a great deal to do with that peculiar species of the human animal called the chorister," and some of the happiest days of his life were those spent with them. He had never met, and he was tempted to say that he hoped he never should meet, that angelic creature which one saw in pictures and read of in sentimental novels. He hoped the boys before him would never be like that; he had met young imps, and he hoped that they would never be like that!

Recently there has been manifesting itself in central China one of those waves of religious interest which have never been better accounted for by scientific men than on the Christian conviction that they are a sign of the presence and power of the Spirit of God. The meeting in Hankow of the Evangelical Association of China, and the presence there of many messengers of the Word, was made the occasion for a week's campaign in three cities. More than 10,000 turned out each night to hear the message and hundreds of inquirers were enrolled, eighty of these in one of our own parishes, St. John's, Hankow. Four meetings held in the Boone Library Hall were attended by from 500 to 800 students a night, most of these being non-Christians from the government institutions—an additional evidence that "the harvest truly is great, but the laborers are few."

Archdeacon Stuck, speaking of new work among the Indians of Alaska writes: "To such minds, when first the story of Almighty God and His great love for mankind comes; when the story of the Incarnation, the Crucifixion and the Resurrection, and the beautiful land which He Who was Incarnate and Crucified has gone to prepare for all who will love Him and obey Him, comes, it brings a wondering and glad and instantaneous acceptance. I have never met a sign of incredulity. They are eager to be told more and more about it. Their attitude is entirely childlike. The thing is true because I tell it to them; I would not be sent all this way to tell them something that was not true. And it is a joyful truth that makes the sun shine brighter and life seem sweeter, and that fills the horror of blackness that lies beyond life with the radiance of heaven."

The most remarkable modern mission in foreign lands is without much question that of the Presbyterians in Korea. Without attempting to give exact figures—for they are not at hand at this writing—the evangelization accomplished there during a period of less than thirty years

But it was not to give statistics that we began this note, but rather to speak of some of the principles and features which seem to have distinguished this Korean mission, and to have contributed to its great results. The chief of these is the way the converts are instructed, as laymen, to enter each, one personally, into the work of evangelization as an immediate expression of their new-found faith. They are set to work right away carrying to others the good news they have themselves received, expected from the first to devote a definite portion of their time to this, and they do it with the greatest enthusiasm. In fact it is these native lay Christians who are doing nearly all the "preaching" in Korea, under the direction of the ordained American missionaries. They are organized in groups, and Bible-study classes, numbering each from a score or so up to hundreds, in which they eagerly devote themselves to study and prayer. The result is these thousands upon thousands of native Christians where forty years ago all was heathendom. To be sure, there is little of sacramental knowledge or life, and not so much of school, medical and hospital work as in our Church missions in Japan and China, but is there not something for us to think about, and possibly profit withall from the work in Korea?

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PORTO RICO.

Bishop Van Buren's patient missionary work in the Island of Porto Rico is evidently showing more and more results as the following recent tidings from there show:

"The bishop visited St. Luke's Mission, Puerta de Tierra, on Sunday, March 26, administering confirmation, at 3:30 P. M., to a class of twelve English-speaking blacks, between the ages of seventeen and fifty, four of whom had been brought up in the Moravian and Methodist bodies, and at 7:45, he confirmed in Spanish, eleven, between the ages of twelve and thirty, all of whom had been baptized in the Roman Catholic Church. He also received on profession of faith, eight between the ages of twenty-three and fifty-five, they having been previously confirmed in the Roman Communion, but long since ceased to attend their services or claim their ministrations, but through attending the services of our Church had been spiritually awakened.

"Within two months previous to this service the clergyman had united in holy matrimony, four couples, who were living together otherwise than as God's Word does allow, and who, although faithful to each other, yet had not previously seen the impropriety or moral wrong of living without the solemnization of their nuptial bonds. Alas! there are many in Porto Rico in that state.

"St. Luke's ministers to souls in both English and Spanish, and the personnel of the parish is comprised of the very poor, and yet in spite of their straitened circumstances, the bishop's heart was cheered to know that they had raised one hundred and fifty dollars towards painting the exterior of their church before Easter. The Rev. Frederic A. Warden is priest-in-charge."

EPISCOPAL AUTHORITY.

Restraint at authority has often been too plainly palpable among all classes of Americans. Most of us do not like to be bossed, and in many instances, despite definite direction, we are prone to place upon orders received our own interpretation, and carry them out to suit our own ideas. We may even have a tendency to chafe at the bit, and to desire to go ahead in our own sweet way. This applies not only to the affairs of our every day life, but also to the matters of church duty as well. Clergy are sometimes tempted to question the right of the bishop to give them certain positive instructions or to interfere in any way with their parochial practices. They may even criticise the bishop in the hearing of laymen, who may or may not be of their opinion. We all make mistakes and the bishops are very liable, perhaps to error, in certain things, but they are the regularly constituted and consecrated heads of the dioceses, and a court of last resort whose opinions and orders are to be treated with respect. All this is apropos of an article by Hon. W. W. Old, chancellor of the Diocese of Southern Virginia appearing in the Southern Churchman of June 17th. Concerning the reason for the writing of this article, we have nothing to do, nor with the discussion that it has brought up, but we desire to quote from a portion of it as follows:

"In my opinion, from my observation and reading, the great trouble from which our church is suffering today, is not the undue exercise of Episcopal authority, but it is the steady tendency on the part of the clergy, from one cause or another, to question or criticize the authority of the bishops; and it is this, today, that is causing many of our bishops to cry out, 'Who is sufficient for these things?' I know that bishops are not infallible. I do not believe in the infallibility of the Pope of Rome, notwithstanding his claim thereto—but I believe that the question of the recognition of the authority of the bishop, and obeying with a glad and willing mind his admonitions, is the only protection which the laity have (I speak as a layman), against the individualities —I will not say idiosycracies or vagaries —of the clergy, in the exercise of their functions as rectors of their parishes or congregations. We hear of trouble of one kind or another constantly where the bishop's authority is required to regulate or settle disputes between a parish or congregation and its rector; and if the bishop, as the chief pastor of all the people in his diocese, did not have some authority to hear the complaint of even one man and take steps to correct it, the laity would be helpless and soon would be priest-ridden. My only complaint against our bishops is that they have not at all times and in all places, exercised this authority to put a stop to many things which here and there have disturbed certain congregations; and in a measure, the church at large. They hesitate, doubtless, to do this, because they do not wish to be involved in controversies. It seems to me that our bishops are more afraid of criticism of the mistakes that arise from acts of commission, in the exercise of their authority, than they are from the criticsm of those mistakes that arise from mere acts of omission. I believe that the strength and peace of our church would be promoted by the recognition of the authority of our bishops in their respective jurisdictions, under the law, however, and for that reason I have always been opposed to the Provincial System, one purpose of which is, as I understand it, to curtail or lessen the authority of the bishop in his diocese, by providing for an appeal to an archbishop. I do not believe, in the long run, it will tend to peace and quiet."

Bishop Willis, formerly of Hawaii and now Bishop of the Anglican Church in Tonga (Friendly Islands, near the Fiji group), in his report for 1910, tells of the ordination to the priesthood of the Rev. Y. Lang Mark, a graduate of the Divinity School of the Pacific. As it illustrates in a very interesting manner some of the difficulties of the situation we quote the bishop's account of it: "It had been my hope that the Ordination might have taken place here, and that our people might have had the opportunity of witnessing an ordination according to the rite of the Church of England. Archdeacon Floyd, of Levuka, Fiji, had expressed his readiness to come over to present the candidate and take part in the Laying on of Hands. But it was willed otherwise, and after the Archdeacon's lamented death on October 12, 1909, I could hear of no one who was free to take his place. So, having to pay a hurried visit to Auckland in February, I arranged with the Bishop, Dr. Neligan, to let me send Mr. Mark to Auckland for his Trinity Sunday Ordination. Letters Dimissory were obtained from the Bishop of Polynesia, and the Bishop of Auckland obtained leave from Sir Joseph Ward, the Prime Minister, for the soil of New Zealand to be trodden by Chinese feet for the few days between the arrival and departure of the boat from Tonga. And so it seemed that the difficulty caused by the Anti-Chinese legislation of the Dominion was got over. Not quite, however. The day came for Mr. Mark to take his passage. Going down to the wharf to see him off, I found the purser objecting to his going on board, for fear that he would not be allowed to land, and the Company would thereby be put to expense. To my assurance that permission for his landing had been obtained from the Prime Minister, he replied that the Union S. S. Co. had not been notified of such permission. Finally, the matter was settled by my handing the Captain a guarantee that if he was not allowed to land I would pay all expenses that would fall on the Company thereby. Needless to say that on the boat's return I had no bill to pay. Mr. Mark met with no further difficulties in Auckland."

Except that on his arrival at Auckland it was found that Bishop Neligan had resigned an account of illness, and Bishop Williams, late of Waiapu, took his place in the service.

Since his ordination, and the building of a house to live in, mostly with his own hands, Mr. Mark has married and settled down in his new home. He is the only clergyman besides the bishop in the mission.

Bishop Willis takes occasion in this report to nail as a pure fabrication a yarn first published in the Seattle papers a year ago to the effect that two Presbyterian missionaries had just been killed and eaten by the natives of one of the islands, who thus returned to canibalism.

Some of our British exchanges state that King George has decreed that hereafter no divorced person is to be received at court. This rule prevailed throughout the Victorian reign, but was modified by the late King Edward. It is said the present king will insist upon its enforcement in all cases. This is sound common sense and morals. Men and women who disobey the law of God, and thus bring this sacred institution into disrepute, deserve to be ostracized. The world at large is sorely in need of a sound, public sentiment on this question.—*Pacific Christian.*

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As the Feast of the Transfiguration falls on Sunday this year, the Altar Day service of the Woman's Auxiliary will be held on Monday, August 7th, at 10:30 a. m., in St. Luke's Church, San Francisco. The Rev. R. L. McFarland will officiate and make the address.

As this service is instituted to call to our minds on this Holy Day our privilege of the altar, and our duty to those who have it not, we remind Auxiliary branches, Altar societies, or other organizations interested, that on this day is due the one dollar to the Altar Fund asked of all places where the Holy Communion is celebrated in the diocese, and from which, if paid by every congregation, we may erect every year a handsome altar in a new mission. Prompt payment is desirable for all concerned.

As elsewhere noted in this paper, the cornerstone of All Saints', Elmhurst, is to be laid on Saturday, August 5th. Would it not give great joy to the Auxiliary if we were able to present the altar to All Saints' Mission this fall?

The united Lenten meetings of the Seattle Woman's Auxiliary were held at St. Mark's, Trinity, St. Paul's, All Saints' (University), All Saints' (Dunlap), and St. John's (West Seattle), on the six Mondays in March, with a total attendance of 468.

The total offertory of the self-denial box was $13.84, which with the proceeds of a silver tea given on May 1st at St. Mark's, amounting to $10.70, made a total of $24.54.

This was expended in the purchase of a brass Alms Basin for All Saints', Dunlap, and two wooden basins—one each for the churches respectively of Elma, and Irondale.

In a wholesome competition of attendance and self denial, St. Mark's won the goal with an attendance of 105 and an offering of $3.70.

The branches had voted to take entire charge of the hospital supplies for Fort Yukon and Utah.

With definite lists of desired articles the work was systematically and thoroughly planned and executed, resulting in generous and valuable boxes of a total valuation of $208.85, containing 428 garments, 4 fine comforts, and 5 handsomely made rag rugs.

At the silver tea a display of the work was made and proved a revelation to even the workers themselves who marveled at the miracles wrought with scissors and needle in the fashioning of a collection of articles.

Included in the list was the infant garments totaling 292 pieces—dainty and fine and made with loving care as they should be.

With the needs of the distant and isolated hospital of the Northland in mind, many clever surprises and thoughtful suggestions for the relief and comfort of the patients there were put into the box.

Cleverly bound, carefully scrutinized short stories, saturated with love and sunshine were sent—good for the sick and homesick soul as well as body, expressed the essence of a right Lenten spirit.

Following the Easter gladness came the annual meeting of the United Auxiliaries held this year at Trinity Church; Mrs. Keator presiding.

Reports and election of officers followed and after a bountiful luncheon in the Guild room served by Trinity Guild, the session was resumed during which Bishop Keator vigorously urged the increased responsibility the auxiliary would now share in the passing of the Diocese of Olympia from the missionary stage to one of real independence and importance. Many suggestions as to widened fields of endeavor and deepening sense of privilege were salient points of his address.

IDA PHILLIP,
Special Correspondent, Seattle.

The ninth annual meeting of the District branch of the Woman's Auxiliary to the Board of Missions was held recently at St. Andrew's Cathedral, Honolulu.

The meeting began at 10:30 with a celebration of the Holy Communion by Bishop Restarick, assisted by Canon Ault and Canon Usborne.

Canon Usborne preached the sermon, taking as his text "What will Ye have me to do?"

At the close of the service the congregation adjourned to the parish house, where the business meeting was at once opened, with Bishop Restarick presiding.

It was a great pleasure to have with us our vice-president, Miss Castle, and treasurer, Mrs. Marx, who for the past two years have been absent.

After the reading of the minutes of the last annual meeting by the secretary, and the report of the treasurer showing the receipts to have been $967.12 and disbursements $717.90, the bishop made an address of welcome to the women. The appointment of officers for the coming year was as follows:

President—Miss Ethelwyn Castle.
Vice-President—Mrs. F. B. Smith.
Treasurer—Mrs. B. L. Marx.
Secretary—Mrs. O. A. Steven.

Several hundred women attended the annual meeting of the Woman's Auxiliary for the Board of Missions in St. Stephen's Church, during Auxiliary Day of Convention Week at Portland, the attendance being the largest in the history of the local branch of the auxiliary. Holy Communion was celebrated by Bishop Scadding in the morning, and at noon women of St. Stephen's Church served luncheon. The addresses of the afternoon were delivered by John Wood, of New York, secretary of the Board of Missions, and Bishop Scadding. At the business meeting the new plan of apportionment was discussed, and reports of officers given. The following officers were elected: President, Mrs. Charles Scadding; first vice-president, Mrs. Walter J. Burns; second vice-president, Mrs. Bennett Marshfield; corresponding secretary, Mrs. H. R. Talbott; corresponding secretary, Mrs. H. C. Weber; treasurer, Mrs. Walter Bliss; secretary of united offering, Mrs. W. J. Burns, secretary mission study class Miss Caroline Sheffield. New officers of the junior auxiliary are: President, Miss Turner; vice-president, Mrs. D. B. Mackey; secretary, Mrs. H. H. Thompson; treasurer, Miss L. Mann.

Still another echo of the recent International Sunday School Convention comes with the following note of appreciation from Mr. Wallace, for good work done in the Registration Booth by the members of the Local Assembly, Daughters of the King; also Mrs. Hartel, and other volunteers in the good cause. He also says: "The California General Committee passed encomiums upon the excellent work done by the whole Registration Committee."

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What They Died Of.

Hsu Ping Cheu, the popular Chinese consul at San Francisco, discussed at a recent dinner his country's customs. "There is one custom," said a young girl, "that I can't understand—and that is the Chinese custom of committing suicide by eating gold-leaf. I can't understand how gold-leaf can kill." "The partaker, no doubt," smiled the consul, "succumbed from a consciousness of inward gilt."—*Los Angeles Times.*

The story above is gently commended (without recommendation) to any clergy or others who may have the awful habit of telling funeral stories or otherwise dealing trivially, and more or less superficially, with spiritual things. And after all, by way of reflection, how many of us, both clergy and laity, do deal superficially with spiritual things—more or less? How many of the clergy really drive themselves to the hilt into the preparation of a sermon, not in the effort to be profound and unintelligible, but to be simple? Judging by the sermons he has heard from the pews, Dominic would humbly opine that most modern "pulpit utterances" (what a suggestive and cutting term this popular expression is!) would gain in effectiveness were they modelled a little more closely on the simple parables of Him who spake as never man spake before.

The "Level Plan" Leveled.

For outside testimony, though not in a very kindly spirit, to the fact that this "Episcopal Church" is as a whole unshaken in her belief in the preface to her Ordinal; that while we, in other words are committed to the essentialness of Episcopacy, the sects (thin, mean, little term") not only deny this but do not desire Episcopacy from any point of view; that if they did desire it they would make it for themselves as they already have made their ministry and "churches"; that we are classed as "fellow protestants" with nothing to give but with a large amount of pride to discard; that the conception of Church Unity actually held by the denominations is in reality nothing but a federation "of the spirit" and not any organic unity; that it rests, in addition to this, on the settled purpose that the religion (?) of the future shall be a creedless, free-for-all medley; that "protestantism is nothing else than a final rejection of the very thing proposed by the plan"—i. e., by "the level plan"; that, in addition to this, the reason (?) is alleged that "if history has ever said anything to the Church (now just look at this for an example of the way prejudice reads history) it is that the historic episcopate has been the teeming source of division and debate from the beginning"!—for testimony to these facts the reader is referred to an article in the March number (1911) of *The Homiletic Review.*" It is unnecessary now for any churchman to trouble himself to show the futility of the "level plan" for Church unity. And what an infinite sadness there is in the fact that its author earnestly believes that he is divinely called to promulgate it! Speaking, of course, from a human and fallible standpoint, it is one of the greatest of all "pathetic fallacies." And yet Church unity is a consummation devoutly to be wished; but we must have the patience of Him in whose sight a thousand years are but a day; there is no "royal road" of the short-cut variety, or should one say in California, "There is no Camino Real."

Just Fancy!

Apropos of the description of the term "sect" given, in the article mentioned above, as a "thin, mean, little term" (isn't that rich?)—the following little tale might make suggestive reading for us; it is vouched for as true by an Illinois church magazine:

One of our clergy in an eastern city is in charge of a mission which is doing excellent work among colored people. A few months ago the priest-in-charge was visited by a young woman of his congregation, who came to him in great distress.

"Father," she said, "I'se done gone and got married to dis yere Mistah Johnson an' I don't know what to do, 'kase dat man's so stubborn dat I could not persuade him to be married by our priest. He jest 'sisted on havin' his own way, so I finally consented, an' married him in his church. Now I want to ask you if we can't be married right by you."

"Well," said Father B., "what church were you married in?" "I don't know, suh," she said, "what de name ob dat church is, but I reckon it's jest one of dem sects." "Well, was it Baptist?" "I'se not sure." "Methodist, do you think?" "O no, indeed suh. No, it was one o' dem fancy sects." "Fancy sects?" said the priest. "Can't you remember what they called themselves?" "Well," she said, "I cannot remember just 'zactly what dere name is, but it sounded like 'Protest'nt 'Piscopaliums.'"

The New York Cathedral.

One cannot but rejoice that the trustees of the Cathedral of St. John the Divine have placed in charge a new "consulting architect." The new man, Mr. Cram, is not only the leading ecclesiastical architect in this country, but he is a defender of the Gothic style. His predecessor was an advocate of the fad commonly called the "Romanesque." In its own environment this style is not a fad, but an inherent necessity. In California, or parts of it, there might be a "ghost" of an excuse for employing it, but just fancy Romanesque in New York! It is unthinkable! This little incident shows the intimate relation between the arts and the ethnic and geographic elements of true ecclesiasticism. No true churchman, no Catholic churchman, if you please—such as Mr. Cram is—no man who had grasped the genius of the Christianity of western Europe and of England in particular, would ever dream of representing this type of religion by a Romanesque building. Why, even the Roman Catholics, in whose native habitat the Romanesque is a fundamental postulate of art, have in this country largely adopted the Gothic style—witness St. Patrick's Cathedral in New York itself. What a pity and what a falsehood it would have been for us to have made the largest but two or three of all Anglo-Saxon Cathedrals, which should represent the genius of our race and religion, a building in the Romanesque style! It would have been a monument to the folly of a fad. And by the way, how did the "protestant party" in the Church ever let pass this chance to cry "Romanism"? Here was a real opportunity! Here was an opponent worthy of the steel of that group of churchmen in Gotham recently organized for "upholding the protestant character of the Church"—as though anyone had ever denied it in the sense with which the Church uses the term!

Clerical Vacations.

"I have only two weeks' vacation in summer, and I don't see why the Rector needs two months!" It is a rather frequent lament.

But let us see. "I" receive a vacation of fifty-two Sundays in the year, in addition to twelve week days in summer—a total of sixty-four days within the year.

The Rector never gets a Sunday off, nor any equivalent during the week. If he is fortunate enough to have all of July and August for his vacation period—few of them are—he has just sixty-four days. How does that compare, in a year, with the ordinary layman's vacation?

Of course, however, most of the clergy are not able to take a two months' vacation, and many of the laity do not have two weeks; some do not even have their Sundays free. And it is also true that neither clergy nor laity are entitled to vacations unless they are able to make sure that their work will not suffer thereby.

Russian Baptist Martyrs.

It is a wonderful and terrible story that the Russian delegates told at the recent Baptist Conference in Philadelphia. The Russian Church is evidently having her Wesleys in these days. The English Church never has known what to do with an enthusiast, and so she has lost valuable workers. The Roman Church lets his found a religious Order and propagate the Faith by education or by missionary zeal. We shall see whether the Russian Church has the genius to manage her subjectivizers. When we read the narratives as quoted in the *Literary Digest* (July 15) we would do well to remember that there is doubtless something to be said on the side of the Orthodox Church; but, even though a man be somewhat mistaken, we cannot fail to recognize martyrdom for conscience in such a recital as the following:

"Not content with sending me into exile, the (civil) authorities confiscated all my property and broke up my family, scattering the members hundreds of miles apart. This was one of the methods most often employed and most effective in attempting to check the spread of the new religion in its early days.

"When my exile began I was loaded with heavy chains which were as much as a strong man could lift. I was told I would be set free, my property and family and civil rights restored to me if I should renounce the Baptist religion.

"This offer failing, I was subjected to harsher treatment. I was scourged and beaten until my body was a mass of welts and bruises, and while I was half dead the offer of freedom was renewed, but I was too weak to care to live then.

"I recall that every morning for nine long years I was brought before the chief of police. I spent sixteen years in exile all told and finally, when my life was despaired of, I was released upon condition that I leave the country."

"More Church or No Church."

Can Christ be kept alive in the world without the Church? The Catholic ideal on this point is clear; but the Protestant attitude is curiously divided, according to the editor of *The Christian Work and Evangelist* (New York). This writer finds in the first place that there has grown up "a Christianity (!) outside the

Church," and, secondly, "a Christianity (?) which is half churchly, half a disposition not related to the Church." These two forces, though they seem more or less allied in spirit with the Church, are really inimical to its continued life, as the writer sees it. He says that perhaps this is all the logical outcome of Protestantism with its great emphasis on nothing between the soul and God. (Yea, verily!) The article says the Church may be defeating itself by producing by its chiefest doctrines "an individualistic type of Christian life that feels no need of the Church."

Protestant ministers, in the opinion of the writer of the article referred to (see the magazine quoted above), have the remedy in their own hands. "They must preach and build up *more* church if they desire to have *any*."

With this prescription, as churchmen, we can heartily agree! It is based on a principle by which we have always lived: but we hardly expect to have it so clearly enunciated by those who hitherto have strenuously denied it—and still do, for that matter. We are unavoidably reminded of the vulgar proverb about the worm!

DOMINIC.

✠✠✠ Correspondence ✠✠✠

REPLY TO "NOT A MEMBER OF TRINITY.

Berkeley, Cal., July 10, 1911.

Editor of PACIFIC CHURCHMAN:

Dear Sir—An anonymous correspondent in your last issue criticizes the statement issued by the Board of Missions of the diocese relative to the assessment and payment on account by the parishes and missions of the diocese in support of diocesan and general missions.

He implies that injustice is done to all parishes supporting parochial missions and that especially humiliating injustice is done to Trinity by omitting to mention what they are doing locally.

He says "at least a foot note might have been given, showing what had been done." A moment's reflection might have shown your anonymous correspondent that the Diocesan Treasurer could not have had any such information at this time. The annual report of the Treasurer contains such information which is based on answers to the special circular sent annually to the several parishes asking for details of parochial mission work.

If your anonymous correspondent will turn to the Journal of Convention, 1911, page 94, he will find the following facts, for the year 1910:

"Parochial missions maintained and supported from parish funds:

Trinity, San Francisco	$ 750.00
Trinity, Oakland	250.00
St. Paul's, Oakland	1,250.00
St. Matthew's, San Mateo	1,444.86
St. Mark's, Berkeley	1,250.13
Trinity, San Jose	120.00
St. Paul's, Bakersfield	500.00"

and by referring to pages 91 and 105 he will see that three of the above parishes paid both local and general apportionments in full or in excess.

St. Mark's, Berkeley, including $1,250 shown above, paid both apportionments and $804 in excess; St. Paul's, Oakland, including the $1,250 above, paid $879 in excess; St. Paul's, Bakersfield, paid $382 in excess; St. Matthew's, San Mateo, paid $318 in excess, which plus missions $1,444, equals $1,762, or three times the apportionment; Trinity, Oakland, paid $300 in excess; Trinity, San Jose, paid apportionment in full and $120 additional. This leaves Trinity, San Francisco, with $750 and $552 on account of apportionment, all told. Its apportionment for diocesan and general mission, $2124, thus leaving Trinity, San Francisco, $822 in arrears, and is the only parish with a parochial mission that has disregarded its obligations.

I do not suppose the Treasurer of the Diocese will take any notice of an anonymous letter but as a communicant in the Church for twelve years and vestryman for eight years, I venture to voice the sentiments of all churchmen who are alarmed at the possible effects upon the smaller parishes and missions of the withdrawal of support by Trinity parish. Trinity is, by seniority, first in the list. She is the oldest parish in San Francisco and the diocese. The San Francisco parishes are enumerated chronologically and have been in all the diocesan reports as far back as I can remember.

FREDERIC M. LEE,
Vestryman St. Mark's Parish.

THE PRAYER BOOK.

Those who are fond of speaking of the Episcopal Church services as being "all forms" or "like the Catholics," should read carefully the following words from Professor Austin Phelps, a Congregationalist:

"The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning it seems to me nothing can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of Old Mother Church; and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion that rings out from the old collects of the Church like the sound of ancient bells. I longed for and prayed for, and, worst of all, waited for, some sublime and revolutionary change of heart; and when that was, as a fact of a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church I should at the time have been confirmed and entered upon consciously religious life, and grown up into Christian living of the Episcopal type.

THE KING'S PREBENDAL STALL.

We have more than once referred to the fact that the King is a Prebendary of St. David's Cathedral, says an English paper. As such he is entitled to the truly royal salary of £1 per annum. St. David's is the only Cathedral in the realm which has a royal Prebendary among its ecclesiastical officials. The *Western Mail* points out that two or three Kings have been properly installed at a special service. It is suggested that His Majesty should be invited to undergo installation when he visits Wales this month in connection with the Investiture of the Prince of Wales at Carnarvon.

What are our Churches doing to help those in the slums in our large Coast cities in these days of hurry and bustle? In this connection the Bishop of Oregon had the following to say in his annual address: "The Church is not doing her duty if she does no rescue work down town. I say to the city clergy, here is a call to all of us. We need some unifying influence, we stand too much apart, we are too parochial. Here is common ground. Let us get together and as a whole do some earnest evangelizing work among the flotsam and jetsam of our city."

Rev. Theodore Sedgwick, recently elected Rector of Calvary Church, New York, believes in making every possible effort to reach men. On a recent Sunday evening, according to an Eastern publication, idlers in the vicinity of the Metropolitan tower, promenaders on 23d street, trolley riders passing north, east, south or west, all were surprised about 8 o'clock to hear "Rock of ages, cleft for me, let me hide myself in Thee."

The music came from the vested choir of Calvary Church, sixty men and boys were singing and bidding all who heard to follow them and join in the worship of Calvary Church. In a short time upwards of one thousand people were gathered about a corner which on week days hums with business. Although the crowd consisted of all classes there was no man who did not raise his hat from his head, and all maintained a respectful silence while the surpliced choir sang.

The Rector explained to a reporter that owing to the fact that the neighborhood was almost entirely a business one, the Sunday evening services had run down to sixty or seventy, and that this was an attempt to attract people to the services. The reporter counted the attendance that evening which was 310.

Surely this is going into the highways and the byways in a way that those who follow our Lord and Master should always be prepared to go to bring in all whom they can.

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Literature of the Day

Socialism in Church History. Conrad Noel, Young Churchman Co. $1.75 net.

The author is a Church of England clergyman, organizer of the Church Socialist League, busy writer and speaker on behalf of Christian socialism. The Pan-Anglican Congress of 1908 showed that Socialism had gained a large following in the Church of England. Bishop Gore and Canon Scott-Holland are prominent members of the above league. Mr. Noel traces Christian Socialism from the founding of God's Kingdom on earth when He first made a covenant with man, and finds it more completely expressed in the Church of Christ, as its Founder meant it to be, than in any mere human institution. He is remarkably outspoken, but not unjustifiably so, and is in remarkably good company. On the title page he quotes from Bishop Gore's sermon at the Church Congress (1906), which certainly does not err on the side of reserve. There is much confusion about what Socialism really is. Many have a vague idea that it is a very near relative indeed of Anarchism and is capable of expressing itself in like terms of blood and violence. Mr. Noel will correct that idea at any rate| There is a Socialist movement growing to very appreciable dimensions in the Church of England, and the question it has in mind is "How we are to return to a condition of things nearer to the intention of Christ." How and by what methods they propose to work that question out to a solution, is one of the purposes of Mr. Noel's very able and extremely interesting work.

The Bread of Life. Young Churchman Co. 50 cents.

Eucharistic manuals—their name is legion, and yet, speaking from a tolerably wide experience it is unspeakably difficult to get hold of one entirely suitable. The present writer has always and strenuously objected to the wearisome schemes of self-examination, the introspective analysis pushed to the last extreme, and more likely to foster unwholesome morbidity, or to develop a prig, than to effect its own well meant purpose. "The Bread of Life" is free from that. But the interpolations in the office for Holy Communion are too many and must tend to drive the mind away from the main purpose. That is another defect common to manuals. The worshippers in our churches are "not assisting at Mass," nor have they the excuse of not understanding the priest for the use of Devotional manuals because they are joining in a corporate act, and each individual needs to be keenly alive to what is being said and done. The prayers in other parts of the manual are too long. The Prayer Book Collects are surely the best standards in that regard. A rubric is appended to the Gloria in Excelsis that in "Advent and from Septuagesima till Easter as well as on ordinary week days, a hymn should be used instead of the above." The compiler has the courage of his convictions and is evidently superior to Prayer Book rubrics and the ordinary methods of church legislation. The Gloria in Excelsis is the gathering up and expression of the whole Eucharistic intention in terms of thankful adoration, which no other hymn can equal or even approach. To the ordinary understanding it is hard to conceive why a Penitential season absolves from the very obvious duty of Thanksgiving for the "Sacrifice that taketh away the sins of the world," and for our share in the offering here on earth.

The Lineage From Apostolic Times of the American Catholic Church, Commonly Called the Protestant Episcopal Church. Bishop Grafton, Young Churchman Company.

There is a story told of Dr. L. Littledale, we believe, making audible comment on the announcement: "Here beginneth St. Paul's Epistle to the Hebrews." "He has setlled it anyhow." So Bishop Grafton has quietly settled the long controversy. over the name of our church. He has made quite clear what church *he* means, but it would be a trifle unhandy for every day use—the title and the definition. Comparisons are as inevitable as they are odious, and one is driven to contrast the interest and general accuracy of this book with the content of another on church history lately noticed in these columns. But it is rather curious—the pathetic tenacity that clings to the pulverized legend of St. Paul in Britain. The first two pages of Canon Bright's last edition of "Chapters of Early English Church History" demolish this pious opinion. A. W. Haddan, Remains, P. 212, speaks of "The fabulous British journey of St. Paul," and the last writer on "England before the Norman Conquest," published 1910 does not mention it, and he is C. Oman, Professor of History at Oxford. Bishop Grafton links opinions and principles to a slender historical chain in a very interesting way, and, barring his yearning for a Pauline origin, the history is reliable. It is a very good work for parish circulation, and presumably that was in the author's mind. One could wish that the pictures were less remindful of Foxe's Book of Martyrs, St. Alban's Beheading, Becket's Murder and the Danish Sacking of Croyland. Concerning which Kingsley said in Hereward, "Then began a murder, grim and great." The lovely picture of Iona indicates the kind of illustration more in keeping, we venture to think, with a book of this sort. The publishers have done their work so well as to leave nothing to be desired.

Quaker Ben. H. C. McCook. H. W. Jacobs, Philadelphia. $1.35 net.

We have not been so lucky as to come across any of the author's previous books, but if they are as wholesome and as interesting as this, we trust that good fortune may come our way. The story is of the second generation of the Quaker city and state, and many of the actors in the drama are "Friends" including Thomas Penn of the Delaware fraud. The hero calls back haunting, but confused, imperfect memories, we are sorry to say, of Fennimore Cooper's heroes. Still Quaker Ben has a very distinctive personality of his own. Only there is rather too much of rounded completeness about him. There is something of Quaker ways of worship, and the story of a notable conversion. The present writer ventures to think the book would have been a better one if the author had limited himself to plots and fights and other stirring scenes he tells so well. But the book is a good one; far away better than the ruck of up-to-date novels with their infamous grammar and absence of morality.

Adult Class Study. I. F. Wood, Ph. D. Pilgrim Press, Boston. 75 cents net.

This belongs to a series of Sunday School manuals edited by C. F. Kent, and is full of practical, sound, common sense advice for the conduct of Bible classes for adults, evidently the product of ripened experience. There can be no question as to the usefulness of the book. Besides the practical directions on the conduct of classes, there are definitely courses and valuable advice about books, both for class use and for private study.

The May **Nineteenth Century and After** is rather full of English politics, but there is always something to redeem the situation. Some of our readers may possibly be interested in "Canon Beeching and the Ornaments Rubric," by D. C. Lathbury, former editor of the Guardian. The American revisers got rid of a heap of worrying complications, when they wisely dropped this rubric altogether at the separation. But no one seems to know with any precision why they did so, and it would be rather interesting to learn the motives that influenced them. It would be rather interesting also to ascertain precisely and definitely the rules and regulations prescribing the official dress of the Episcopal clergy and whether there is any definitive standard. If so, it seems to be "Caviare to the general" for on this matter there is "infinite jumble and dislocation."

H.H.

CORRECTION.

Through an error in the July CHURCHMAN the cost of "The Resurrection and Modern Thought," was quoted as forty cents. The price should be four dollars.

The American Bible Society has made arrangements for Rev. J. B. Thomas to take up its work this summer among the four to five thousand Hindus scattered throughout the Pacific Coast states.

Mr. Thomas has already found considerable encouragement in the work; has found the Hindus very receptive and believes that there is a great opportunity before the society in bringing the Word to these strangers within our gates.

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The annual convention of tne Brotherhood of St. Andrew, which will be held this year at Buffalo, N. Y., from October 18th to 22nd, inclusive, will be of special interest by reason of the fact that the Canadian Brotherhood will join in it. The situation of Buffalo so near the Canadian border has been responsible for the uniting of the conventions and the arrangement should surely make for the added success of the sessions. Reduced rates will prevail on all railroads for the gathering and it is earnestly hoped that all Brotherhood men and boys, who can, as well as others interested in the spread of Christ's Kingdom among young men, will make every effort to attend the convention.

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